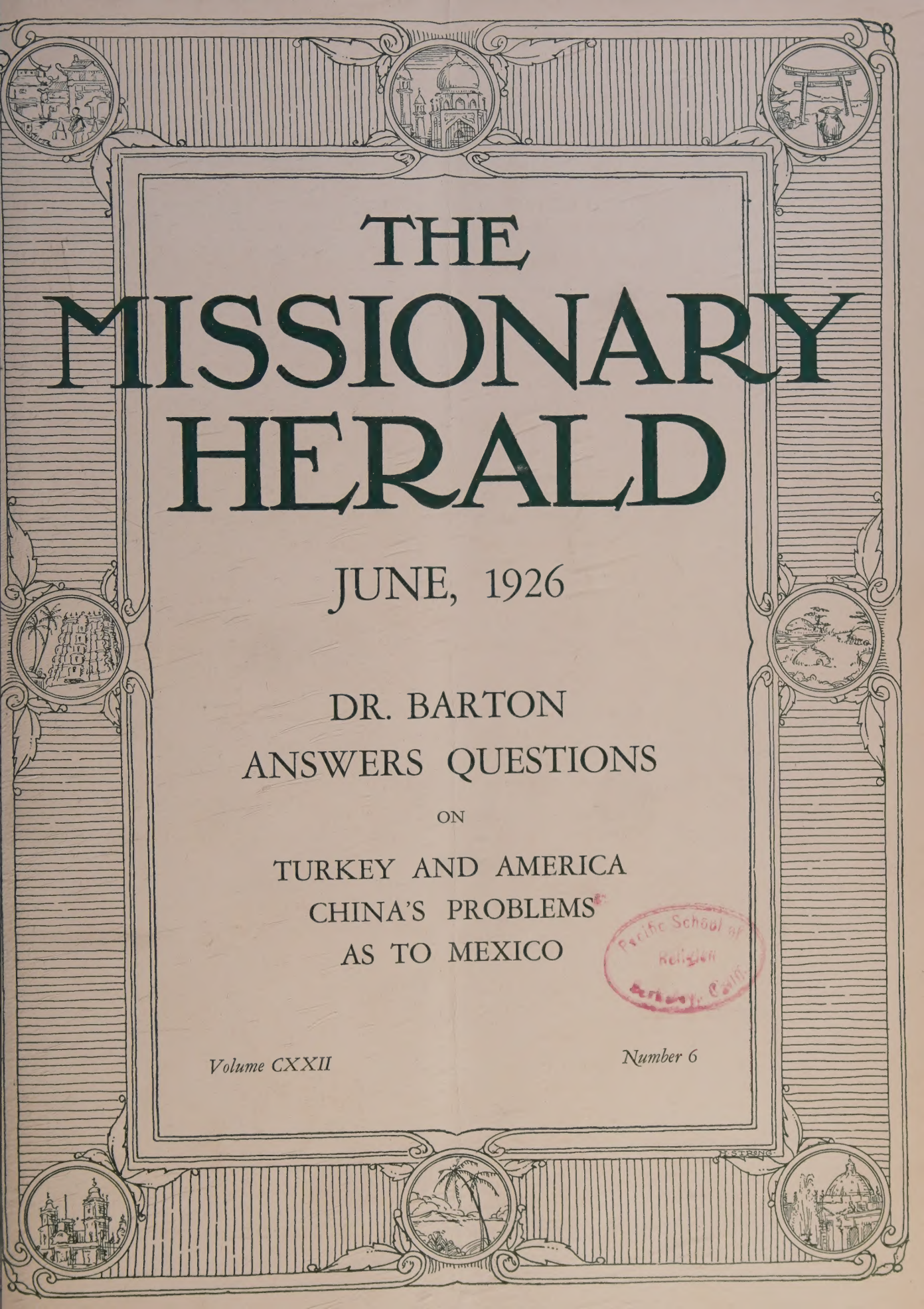




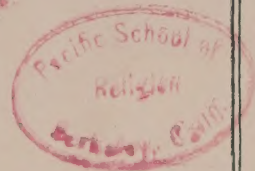
THE MISSIONARY HERALD

JUNE, 1926

DR. BARTON
ANSWERS QUESTIONS

ON

TURKEY AND AMERICA
CHINA'S PROBLEMS
AS TO MEXICO



Volume CXXII

Number 6

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Continuing *The Missionary Herald*, *Life and Light for Woman*, *Mission Studies*, and *Monthly Bulletin*

One Dollar per Year

Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass.

Ten Cents per Copy

Vol. CXXII

JUNE, 1926

No. 6

EDITOR'S FOREWORD

THE religious question in Mexico, the treaty with Turkey, the situation in China—these are such live questions that we devote to them our leading editorials, prepared by Dr. Barton.

Two books receive special attention in this number: *The Blight of Asia*, "answered" in our Bookshelf, is noticed largely because it is being used in the Senate against the ratification of the treaty with Turkey, and because it brings serious charges against our missionaries in Turkey, not to speak of one or two secretaries of the Board. Our reference to the book can hardly be called a "review," but it may serve to give more of a balanced view of the questions involved than the book does.

The second book referred to is *Youth Looks at the Church*. We give its message in part in a review-editorial entitled "Our Job As the Student Sees It," dealing particularly with the attitude toward racial and missionary problems that were so often referred to at the Evanston Student Conference. It has a familiar ring to those who have been sitting in with the missionaries and secretaries of the American Board the past twenty years and more. Instead of being troubled by the forwardness of our youth in their propositions, we can and do experience a new heart in the enterprise. The principles and policies of the old Board are "taking," and a more intelligent and sympathetic coöperation on the part of the Church at home will follow.

This June number gives no little space to students abroad and their activities. What we print can be only suggestive, yet it may serve to show that the young minds who attend mission schools are by no means stagnant and fruitless, but are as alert and aggressive as those to be found elsewhere in the world. It is rather exhilarating to feel the life of the peoples abroad as it is expressing itself these days. Nothing seems dead or dying, except, perhaps, some outworn missionary method and motivation. We are living in great if awful times.

CONTENTS

FRONTISPIECE. Popocatepetl—One of Mexico's Heavenward Pointing Peaks	210
EDITORIALS. Dr. Barton Answers Questions Turkey and America China's Problems As to Mexico	211
Our Job as the Student Sees It	214
CONTRIBUTED ARTICLES	
An Experiment With Matsuyama Students. Ills.	218
Udupiddi Works Out a School Project. Ills.	219
Beauties of India as Seen by a New Madura Missionary. Ills.	221
Student Preaching Bands in China. Ills. By Rev. Rowland M. Cross	222
What Would You Say?	223
The Christ of the Andes. Picture	224
An Interview With President DeForest, of Kobe College. Ills.	225
Off for Africa. Picture	226
Memorize It. By Esther Nelson (I.)	227
A Brilliant Event in Athens. By Rev. George L. Marsh	228
The Parable of the Scroll and the Cup. By Rev. Elmer W. Galt	229
An Expression of Gratitude (tribute to Dr. and Mrs. Chauncey Goodrich)	244
The Peking Language School Hymn. By Mrs. Stella F. Burgess	245
WORLD WINDOW	216
SO OUR MISSIONARIES WRITE	230
HOME BASE	235
MISSIONARY PERSONALIA	239
METHODS AND PROGRAMS	240
THE BOOKSHELF	241
APPORTIONMENT RECEIPTS	242
MISSION NEWS	243
THE CHRONICLE	248



POPOCATEPETL—ONE OF MEXICO'S HEAVENWARD POINTING PEAKS

All through the study year just closing we have had our thoughts turned toward Latin America—and of late, especially toward Mexico. May the knowledge we have gained continue to grow, and our spirit of friendliness increase. For the land itself, may her ideals rise as high and as pure as the snows on the mountain's peak, and may she never lose faith in them because of clouds below and around!

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DR. BARTON ANSWERS QUESTIONS

TURKEY AND AMERICA

AT this writing the attention of the Board, as well as of politicians, is turned upon Turkey and the treaty now pending ratification in the United States Senate. Opposition to ratification has arisen largely among those who know little or nothing about the present situation in the Near East, or of the Turkish Republic, which has taken the place of the old Government. Three sources of opposition to the treaty seem to exist: first, the Democratic platform of 1924 included a plank condemning the treaty, hence it has become a political issue; second, there is a considerable body of idealists who object because the treaty does not contain all that they would like to see included—"it is not a perfect treaty and therefore should be perfected before ratification"; then there are those who base their opposition upon a wholesale condemnation of the Turk because of the record of his past.

Much can be said and is being said in the public press, especially upon the last two points. There is no question that the treaty is not perfect, but we are well aware that a treaty is rarely so complete that there is not need of supplemental treaties from time to time. As to the old record of the Turks, no one can defend it or desires to do so.

On the other hand, the present Government in Turkey is not the old Government. Turkey is modifying her laws and customs and procedures to bring the country into harmonious relations with the Christian nations of the West. Those who are close to the present situation in Turkey, including the diplomatic and consular officers, the missionaries, educators, and philanthropic workers, are convinced that we are dealing with a different Turkey, and one that is striving, with a considerable degree of success, to set her house in order.

In the meantime the missionary work in the country is conforming to the laws and regulations relating to foreigners and foreign institutions. The schools are in full operation and crowded with pupils. The teachers are not molested. It has not been entirely easy to adjust the work of the schools to meet the new regulations, but there is a strong conviction that it can be done, and progress is being made in that direction. It will require time and patience to secure a uniform interpretation of the school laws, as well as of the new general laws that are being framed.

In the few years of the new Government there have occurred very few incidents entailing special hardship upon foreigners such as were widely predicted. Americans have been able to live and carry on their regular work, even though they have no treaty rights in Turkey and no Ambassador to whom they may appeal. This is because the Turks have of their own initiative given Americans in the country all the privileges granted by the "most favored nation" clause in the pending treaty. But unless the treaty is ratified, this privilege will expire in August and may not be extended.

On January 21 a document went from Constantinople to the State Department and to the Chairman of the Committee on Foreign Relations of the Senate, signed by 103 Americans representing the educational, missionary, and business interests in Turkey, asking for the early ratification of the treaty. On April 1 an important letter was sent to each member of the United States Senate, signed by representatives of the extensive American interests in Turkey, also urging ratification. These communications show that the treaty is necessary to regularize American operations in the country, to secure the rights enjoyed by the nationals of other countries, and to afford American interests full consular and diplomatic protection. They call attention to the fact that the treaty cancels no privileges that we now possess, neither expresses nor implies the approval of the past acts of the Turks, and leaves the United States free later to take up with Turkey any matters not now fully dealt with. The treaty does not in the least bind the hands of the United States in future relations with Turkey, while it assures Americans of all the privileges now granted or to be granted in the future to nationals of all other countries.

Much of the opposition to ratification comes from those who have no knowledge of the effort the present Turkish officials are making to produce a Government that will not be out of accord with the Christian nations of the West. The Turkish Minister of Justice, Mahmoud Essad Bey, in a recent communication to the Prime Minister, Ismet Pasha, when he transmitted a copy of the Civil Code of Switzerland recommended for adoption by the Grand National Assembly (and which has since been adopted), said:—

"We do not detect any point in this law which does not conform to the sentiment of our nation. We must note that the Turkish nation, which is moving with decision to seize contemporary civilization and make it its own, is obliged to adjust its steps to the requirements of contemporary civilization at all costs. For a nation which has a past to leave, this is indispensable." . . .

"The first characteristic of modern civilization is to separate religion and life. Otherwise any other course would be to dominate the consciences of persons who do not accept the religious principles of the state. . . . Religion should be respected by the state so long as it remains in the sphere of conscience."

Few realize that there is a new Government in Turkey which is breaking away from the traditions and customs of the past and is eager to make itself worthy of the place it holds in the family of nations. It is keeping the treaties, it is making and declares its purpose faithfully to keep the treaties it shall make in the future. Those who oppose the ratification of this treaty fail to realize that we are not dealing with the Turkey of Abdul Hamid or of the Young Turk Party, but with a new Government that has emerged from the turmoil and disorder of the past. This Government is doing its best, under great difficulties, to meet the requirements of the new civilization which it has adopted and we see in the present situation an opportunity and a privilege to help a people onto its feet and to aid it in making its new civilization vibrant with nobler impulses and higher ideals.

CHINA'S PROBLEMS

DR. ARTHUR SMITH'S book, "China in Convulsions," reported Boxer days in China. Judging from recent letters and press dispatches, if he were to write a book of conditions in China today, he would name it, "China in Fits." All who write from China these days refer to what may take place in the future with rare and studied caution.

The problems are numerous, large, and complicated. Diplomatically, China is in the process of revising her treaties with the nations of the West, whereby she hopes to secure the abrogation of extraterritoriality and emerge a sovereign state. Educationally, she is attempting to perfect her educational system upon a Western basis. Socially, she is trying to adjust her internal affairs in their relations to foreigners, with the Chinese in supremacy. Religiously, she is dealing with the question of ancestral faiths, imported Christianity, and Bolshevik atheism; and all these questions are shot through with military activities of ambitious generals who keep the country in turmoil and waste its resources in apparently purposeless warfare. All this halts the work of the diplomats, dissipates the money for national school, disorganizes transportation, spreads a pall of political and economic uncertainty over the entire country, and prevents the orderly functioning of government.

It is doubtful whether under similar conditions any other country in the world could continue to carry on with anywhere near the same degree of

efficiency. With three armies manœvering for possession of the capital, the Department of Education issues an order for the legalizing of private schools. The order reaches all parts of the country as if there were no local difficulty. Disorganization assumes different forms in different provinces. In Canton, it takes an anti-foreign and Bolshevik appearance. There foreigners are called after in the streets, laborers refuse to serve foreigners unless they bind themselves to accept the labor organization rules, and the Chinese Christians ask the missions to disband, while the missionaries continue their work under the native church. In the north, war between competing generals has commanded attention, so there was less opportunity and inclination for anti-foreign demonstrations. In all areas there has been much anti-Christian agitation, partly on the ground that Christianity is a foreign religion and partly because it is a religion.

The Anti-Christian movement, confined largely to the student classes, has already demonstrated its real value, in that it has driven the Christians to give a reason for the faith that is within them, while it has led to the searching of the Scriptures by opponents that they may discover vulnerable points of attack. The Bible Societies report the distribution in China last year of 11,000,000 copies of the Bible, entire or in part. A communication from Shansi just received says: "We Chinese, especially if we are qualified to meet the present situation, instead of disappointment, welcome the stimuli of the anti-Christian movement, mostly expressed in literature, in order that we may use it as a mirror, revealing the timely reforms to the urgent needs of an ever-changing social order and life."

The desire of the Chinese to control their own churches is entirely reasonable and normal. As the missions of the American Board in North China more than a decade ago placed upon the Kung Li Hui, composed of equal numbers of Chinese and missionaries, the responsibility of the churches and of the evangelistic work, the present conditions cause little trouble and compel no radical changes. Opposition to Christianity has on the whole had a wholesome effect.

The chief problem which confronts all missions in China is the registration of schools with the Government. Six regulations have been promulgated for the registration of all private schools, whether Chinese or foreign. The diplomas of schools not registered will be refused recognition by the Government and by all registered schools. This constitutes the compulsion to register. Some mission schools have already secured registration, but the larger number are waiting for farther conference and consultation before taking the step. The conditions for registration are:—

"1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry

of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

"2. Such an institution should prefix to its official name the term 'Szu lih' (privately established). (It was suggested by the Councils that we had better use the term in the romanized form rather than translate it literally, because 'private' or 'privately established' does not exactly express the idea of the original.)

"3. The President or Principal of such an institution should be a Chinese. If such President or Principal has hitherto been a foreigner, then it must have a Chinese Vice-President, who shall represent the institution in applying for recognition.

"4. If such institution has a Board of Managers, more than half of the Board must be Chinese.

"5. The institution shall not have as its purpose religious proselytisation.

"6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects."

The chief difficulty lies in the fifth and sixth articles. If these mean that there shall be no formal religious instruction in a registered school, some missionaries take the ground that no mission school can register, while some claim that a school may be made decidedly and powerfully Christian in its influence without formal religious exercises. Many Chinese and some officials declare that the aim of these regulations is not to exclude religion, but to insure a high degree of educational excellence in the schools. One mission middle school that was registered by the Chinese principal without consultation with the mission did so after the inspector had examined the curriculum of the school in which morning chapel, prayer, and Bible study had a place. His only suggestion was that no student should be forced to attend church. The Trustees of Peking University have voted in favor of registration.

Many believe that those who framed the new school laws did not intend to exclude religion, but that some phases of the law were framed to meet the demands of influential anti-religious leaders in Peking, and under these circumstances it is a wonder that they were no more drastic.

In some of the national schools anti-Christian propaganda is carried on. It would be quite in order for the Christians to insist that if anti-religious teaching is permitted in national schools, Christian schools should be granted the right, at least, to give answer. A large number of missionaries in China are in favor of registration. They would be ready to forego, if necessary, for the present, compulsory religious instruction during school hours, but would create in the school and in its surroundings such a Christian atmosphere that the influence over the pupils might be even more potent than ritualistic and formal religious teaching.

China is finding herself after centuries of exclusion and nearly a century of dependence upon

foreign aid and guidance; she is awakening to a new desire for a life of independence, national, social, intellectual, and religious. She does not desire to shut the door against foreigners and foreign influence, but she insists upon her right to be recognized as a sovereign state, master in her own house, and maker and executor of her own laws. If the Western nations will concede her right thus to be and to act, China will undoubtedly continue to welcome assistance from abroad, and will make a needed contribution to the life and thought of the world. The century of missionary work in China has resulted in a native church of strength and capacity which is meeting the present crisis with devotion and courage.

AS TO MEXICO

MEXICO again commands public attention. The Republic is attempting to change from a sixteenth century serfdom to a twentieth century democracy. Naturally many reactionary influences are attempting to block her program to make it possible for her 12,000,000 peons to secure an interest in the land, to keep her natural resources from unjust foreign exploitation, and to prevent government functions from ecclesiastical domination.

In 1857 Church and State were separated, at which time the Roman Catholic Church owned and controlled more than one-half of the country's real property and dominated the government. At that time the Church was deprived of much of its real estate holdings and restrictions were placed upon it. In the new Constitution of 1917 still more drastic restrictions were placed upon the political activities of ecclesiastics, especially of foreigners. This Constitution provides: (1) that ecclesiastics shall not conduct primary schools; (2) that church buildings are to be regarded the property of the State; and (3) that foreign ecclesiastics shall not perform religious rites or become active in politics.

Our special interest in these new laws is the extent to which they bear upon the work of Protestant missions. The missionaries of all Protestant denominations are organizing to conform to the law. Mexican pastors are put in charge of churches and religious teaching has been removed from the primary schools. The government ownership of the churches has made no difference with the continuation of their use, as formerly. There has been no interference with the work of the American Board, as we have not been conducting primary education, and as it has long been the policy of the Board to put all churches under the leadership of native pastors. The change demanded has not been quite so simple with missions of more highly connectional churches, but all are conforming as rapidly as the necessary arrangements can be made.

There are in Mexico 196 American ministers and teachers representing nineteen American missions, including the leading denominations. These all are agreed that it is possible to conform to the new

laws and to continue effectively the work of the missions. It is evident that one of the chief fields of operation for the missionaries is to train Mexican leaders and to provide an adequate Christian literature.

The attitude of the Mexican officials toward the work of Protestant missionaries is one of the most encouraging features. The Minister of Foreign Affairs has definitely stated that the Government has no disposition to limit religious activities or to attack religion; that they desire only to control political activities of churches and ecclesiastics. Many of the officials who deal with educational and religious questions are Protestants in spirit at least, if not in fact.

President Calles, in an authorized interview printed in the *New York World* on February 25, said: "In contrast with the attitude of the expelled priests there have been numerous ministers of other cults who have obeyed the constitutional provisions. They have dedicated themselves to other legal activities, such as teaching secondary schools or to orienting or superintending suitable activities of their church, leaving to their Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not and will not be molested."

Dr. Diffendorfer, Secretary of the Methodist Episcopal Board, who has recently visited their extensive work in Mexico, expresses his belief that there is a wonderful opportunity for the evangelical movement in Mexico, and that foreign workers will have a large place in the movement.

The American Board work is not interfered with and there is no reason to feel that it will be; while conformity with the new laws for the most part but emphasizes the fundamental principles of our policy, namely, to put responsibility for the work of the Church and of education upon native leaders and to refrain from all political propaganda. American missionaries have never interfered with political or national affairs, nor have they appealed to the Government at Washington for protection against the operations of Mexican law. They have always been law-abiding themselves and have taught their pupils to respect and support the State. There seems to be a general conviction among those who are closest to the work in Mexico that we are confronting a change in the attitude of the national leaders to the work we have been carrying on there that is rich with promise for the future. The diplomatic questions that for a time seemed to present grave difficulties seem to have been solved to the satisfaction both of Washington and Mexico.

OUR JOB, AS THE STUDENT SEES IT¹

THE printed report of the Student Conference held at Evanston last December has come to our desk. It not only reveals the spirit of the times, with which we must familiarize ourselves, but also the lines of effort along which our Christian student leadership is likely to move in its purpose to help the Church perform its mission at home and abroad.

The purpose and scope of the Conference are revealed in the book; its questions also, and its addresses, discussions, and findings. The Conference was evidently representative of Christian leadership in some of our best colleges. It was initiated and run by the students themselves. It revealed a general determination on the part of the students to allow the facts to constitute their own challenge, and a real moral passion, whatever they may have lacked in experience. Their criticism of the Church—the main theme—was more destructive than constructive, judging from the book under review, yet they manifested a willingness to buckle down to business in the work of improving things, and that, too, from within rather than without the Church. The findings point toward their purpose of continuing the use of the experimental method in the further study of the relation of the Church to denominationalism and unity, war and peace, the race question, industrial problems, and the like.

RACIAL RELATIONS

As the present relationship between the races is inconsistent with the mind and teachings of Jesus concerning brotherhood, the students feel they must now give themselves to an unbiased study of races in an effort to find a solid basis for relationships of equality and mutuality, and to gain an appreciation of the distinctive contribution and capacity of each race. One practical suggestion is that Cosmopolitan Clubs and other American associations of similar purpose and scope should be given all possible encouragement by the churches, young people's societies, and homes. With reference to the negro question, the students are determined to work to remove discrimination in matters of grade and self-expression in the classroom, honorary fraternities, transportation facilities, hotels, restaurants, and places of amusement.

REINTERPRETATION OF THE PROGRAM

The foreign missionary program was reinterpreted at Evanston. Their postulates (of the program) were that Christianity is unique among religions in the person of Jesus Christ and that fellowship with God through Christ furnishes a unique dynamic to live in accord with universal truths wherever found, whether in Christianity or in other religions; the foreign missionary program being an integral and essential part of the whole Christian enterprise to carry this unique dynamic through

¹ *Youth Looks at the Church*. A report of the National Interdenominational Student Conference, held at Evanston, Ill., December 29, 1925, to January 1, 1926. Abingdon Press, New York. Pp. 220. Price, \$1.00.

every area of life, "the responsibility for which is shared by Christians in every land."

The objectives of the missionary program as stated in the report are:—

1. To make available for all men the power to grow toward the ideals of Christ, which comes through knowing him.
2. To provide spiritual coöperation, which alone can solve the increasing common problems caused by the growing material interdependence of peoples; the establishment of world fellowship, world peace, and a new social order.
3. To contribute to the development of Christianity through its fresh interpretation at the hands of new people.
4. To quicken the world to spiritual development by revitalizing the spiritual values in other religions.

APPLICATION OF THE OBJECTIVES

And here the students come forward with concrete applications of these objectives in the policy of the churches and their boards. One of these is the recognition of responsibility toward political and economic life. The missionary program must declare its independence from political and militaristic support, such as is afforded by unequal treaties, extra-territorial rights, presence of gunboats, etc. It should stand directly opposed to all unjust economic exploitation and encourage economic development along lines which recognize the value of personality. It should support all social and national movements, in so far as these are an expression of the attempt to realize the principles of Christianity.

Another concrete application of the objectives of the missionary program is the recognition of the place and worth of nationals. The latter should be allowed a complete expression of their national life and culture in all matters, whether of interpretation, organization, or external expression of Christianity. The administration of the work on the field should be turned over to nationals as rapidly as possible and the emphasis laid upon helping them to develop their leaders. Everything should be done to develop an indigenous and financially independent church; and the nationals should be given greater authority in the selection of missionaries, even to the extent of having one or more nationals represented on the candidate committee of a board and being given a controlling voice on the field in determining whether or not a missionary should continue his work.

Another application of the objective is the recognition of a unity of purpose behind differing theological opinions. The missionary programs should lay less emphasis on the definitions that divide and more on the essentials which unite. Consolidation and unification of Christian effort should take place, both at home and abroad, for the development of the essential objectives of Christianity.

PERSONAL RELATION OF THE MISSIONARY TO PROGRAM

In pushing this program, the missionary himself should recognize the essential unity of the human race in spite of differences of race, color, and creed, and should work with all as brothers. He should be fraternal rather than paternal in his work with the nationals. He should take a firm and unequivocal stand on economic and social problems vital to the welfare of the people with whom he lives. He should be tolerant and willing to learn, liberal toward those with whom he disagrees in theology or religion, and ready to adapt his personal habits and customs to the people with whom he works, to the end that he may be accepted as an integral part of their society.

The missionary should not go out to teach a system, but to share his personal experience through contact, and to help the people work out their own expression of Christianity.

EXCHANGE STUDENTS

There were other findings of general interest to those who wish to know better the mind of the Christian student of today. For example, the Conference went on record as emphasizing the necessity of striving for mutuality of giving and receiving, not only in mission work, but also by means of exchange students, professors, and Christian workers; even to the extent of asking the United States Congress to appropriate as much money as they now spend per year on R. O. T. C. in colleges and high schools for an exchange of students between the United States and other nations.

The missionary enterprise, according to the students, should become more responsive to the courage and moral vision of the world, and not be bound by the lack of vision in the churches. The Evanston group were convinced that mission boards should be more honest with the constituency who are supporting them by explaining the policies fully, though they forfeit some financial support.

BETTER TERMINOLOGY

There was some discussion over substituting for the words "missions" and "missionaries" such expressions as "American church international activities," "Christian world enterprise abroad," etc., but no amendments were voted along this line. Suggestions were made, also without amendment, that a young person or persons be placed on the mission boards.

One could almost imagine himself listening to a reading of the Policies of the American Board, the findings of this Evanston Conference are so closely identified with the best modern thought in mission board circles. We are neither shocked nor disturbed by what we read in the book under review. In fact it renews our faith in the Best-that-is-to-be.

THE WORLD WINDOW

By C. H. P.

PROGRESS IN TURKEY

The progress of Western civilization in Turkey is shown by the fact that under governmental auspices there are now: 80 kindergartens, 12,151 teachers engaged in primary work, 385 teachers in normal work, 90 teachers in medical schools, 28 teachers in law, 52 public libraries, and 12 museums. The government is paying for twenty Turkish students in Germany, twelve in France, three in Switzerland, two in Sweden, two in Hungary, and one in Austria. Last year twelve students finished their studies in European countries.

EDUCATED WOMEN THE HOPE OF TURKEY

A writer in *Tanin*, the most prominent paper in Constantinople, pleads for educated, characterful women as the great need of his country. We quote: "As I think of the main causes which have kept the East from making progress, I consider of first importance the fact that women in the East have been deprived of any position in social or civil life. Women have not been given any share in social and political life, but have been kept secluded in their own homes. To bring women into social life will be the first step in our true regeneration. Civilization is the culture of the spirit, fineness of thought, and purity of character. In place of a woman who is a sort of slave, we need the woman who is mistress of her own civil and human rights, enlightened, diligent, a companion to her husband in soul and spirit. It is this that will help the East to shake off its old laziness and create a new social organization."

THE POPULATION OF JAPAN

The Japanese Government has announced the results of the census recently taken. The population of Japan proper is 59,736,704, showing an increase of over 3,700,000 in five years. The density is 157 for a square kilometer. The principal cities have populations as follows: Osaka, 2,114,809; Tokyo, 1,995,303; Nagoya, 768,560; Kyoto, 679,976; Kobe, 644,212; Yokohama, 405,888. Thus Osaka and Tokyo rank as the sixth and seventh among the large cities of the world, being surpassed in the order named by New York, London, Paris, Berlin, and Chicago. The population of Korea is 19,519,903; of Japanese Saghalien, 203,504; and of Formosa, 3,994,236; making the population of the Japanese Empire, 83,454,347.

TEMPERANCE AGITATION IN JAPAN

The temperance movement in Japan is of growing importance. A Methodist member of the Na-

tional Diet, after many unsuccessful attempts, succeeded two or three years ago in securing the passage of a law that forbade the sale or gift of intoxicating liquor to persons under twenty years of age. The National Temperance League seeks now to have the age limit extended to twenty-five years. Among the reasons it urges are the following:—

"As the years between twenty and twenty-five are not only important in economic production, but in racial reproduction, the higher age limit would help materially in reducing the poisoning of the second generation by alcohol. The three million members of the Young Men's Association between fifteen and twenty-five years of age should be protected from the physical and moral dangers of intoxication. The strength and morale of the Army and Navy must be conserved. Many dishonorable acts of soldiers are the result of drink. Often, too, soldiers return to their native villages with bad drinking habits formed during their period of required military service. The protection of student life is involved. In spite of the large expenditures for education, many students fail as a result of idle drinking in cafés."

NEW LIFE AMONG CHINESE BUDDHISTS

Buddhism in China, as in Japan, seems to be developing a new vitality. *The Chinese Recorder* for January says that there is a definite *rapprochement* between Buddhist and Confucian leaders. One of the latter advocates the founding of a university for the study of Buddhism. The head of a recently established "Church" in Swatow is distributing Buddhist books written by a person who was formerly a Christian minister, and who now claims that Buddhism is the fulfillment of Christianity. A Buddhist Conference was lately held at Peking in a temple whose abbot had been a Protestant, and then a Catholic, before becoming a Buddhist monk. Recent attacks on Christianity have affected many of its adherents, because it is associated in their minds with the material force used by foreign nations, whereas Buddhism is said to have attained naturalization in China by peaceable means.

THE INDIAN CHRISTIAN

"The Englishman at home," writes J. T. Gwynn, in *Indian Politics*, "has probably before his eye the old picture of the Indian Christian as a particularly unsatisfactory domestic servant, carousing and untruthful, or drunken and impertinent. You may rub that picture off the slate. North and south, the community is now producing educated men, at least equal in intelligence and character to anything the rest of India can show. You find them holding

offices of trust in the municipalities. You find them high up in Government service. You find them earning big incomes at the Bar. A year ago a leading Indian Christian barrister was appointed a Judge of the High Court in Madras. The missions have every right to feel proud of their offspring, even if the younger ones are showing themselves a little impatient of parental control."

PERSECUTION IN BRAZIL

A missionary of the Southern Baptist Convention tells of the opposition that inquirers in Brazil sometimes meet. They are exhorted in this wise: "The Protestant believers are going to take Brazil; let's do away with them," or "Beware of the false Bibles sold by whisky-drinking Americans. Anyone having bought them innocently is requested to burn them at once." Recently, at a baptismal service, a bomb was thrown into the water, a pistol was fired several times, and some of the new converts received slight wounds and were flogged on their way home.

CONQUERING SLEEPING SICKNESS

According to the *Lancet*, in the period 1901-04, sleeping sickness was responsible for 200,000 deaths in Uganda, the mortality being practically 100 per cent. Missionary work was at first hindered, for the natives said, "Christianity has brought us the sickness." But preventive methods on the lines advocated by Castellani and Bruce were instituted, and the following figures show the results: Deaths for 1905, 8,003; for 1910, 1,527; for 1915, 3; for 1917 and subsequently, none. Such results obtained by Christian teachers naturally disposed the native to a patient hearing.

MYSTERIOUS MACHINE

On the arrival of the first typewriter at a mission station in Nigeria, the owner sat down at the keys, while a company of interested spectators stood on the other side. Soon slips of paper were handed out to the latter, who were amazed to see that the mysterious machine revealed the faults or virtues of each:—

"Amwa forgets to cut grass for the horse."

"Dawya breaks lots of dishes."

"Yanto does not like to work."

"Biau learns his verses."

One inquisitive boy, however, got where he could watch the operator's hands, and he was enough of a philosopher to see that the instrument itself was not so wise in reading character as it had appeared to be.

WHO WILL PROVIDE THE BOOKS?

The following letter was received by a missionary in Karachi: "I shall go mad unless some way opens before me. Existence of God has very clearly to be proved to my mind. I must know His Nature

and Attributes. I must feel His Presence everywhere. The Nature of true prayer has to be shown to me, the way of communion. How God answers prayer and floods His devotees with divine peace. These things I must know, or my mind grows more and more unhappy and miserable. I may humbly tell you that I have been trying my utmost to get light from every quarter. I have got hold of a large number of books—Islamic, Arya, Samajic, Vedantic, and Theosophic—but have failed to get satisfactory replies from these. Most of them are in Urdu or Hindi and contain many philosophic terms, which I do not understand at all. I have also tried to get hold of some Christian books, but have failed to get any."

GLIMPSES

Questions asked in 1925 of students in the secondary schools of Osaka, Japan, showed that 83 per cent of these were from Buddhist homes and only about 3½ per cent from Christian. Asked what religion they desired to believe, children desiring Buddhism were only about 40 per cent of those from Buddhist families, while the number preferring Christianity was nearly five times that of students from homes of that faith.

The Karens of Burma are not only financing their own work, but are sending out their own foreign missionaries. One of these, who is sent to the Shans, soon sets out for his field of labor, where in point of time he will be as far away from his home as Rangoon is from America.

The Russian Baptist Union is said to have obtained data concerning 3,028 Baptist churches in Russia. It estimates that the number would be raised to something like 4,000 if all could be registered.

A meeting of representatives of Moslem nations has been called to meet in Cairo, May 14, to discuss the future of the Caliphate. Plans for holding it a year earlier were abandoned because the organizing committee, of which the Rector of Al Azhar is the President, considered the condition of the Moslem world unfavorable for such a gathering.

An Arabic translation of "The Girl and Her Religion," by Margaret Slattery, has just been printed by the Nile Mission Press in Cairo. With the new awakening that is coming to Moslem women, such a book will be of great help to many persons.

Rev. Theodore Fieldbrave, director of the work carried on by Baptists among Hindus on the Pacific Coast, states that there are six Swamis or holy men in Los Angeles who are carrying on religious propaganda among Americans. He reports that these Hindu mystics have a Sunday school attended by American children.



A FEW PUPILS AND TEACHERS AT MATSUYAMA WHO CONTINUE TO WEAR THE KIMONO
Miss Hoyt is in this group, third from the right

AN EXPERIMENT WITH MATSUYAMA STUDENTS

A RECENT visitor to the Congregational House was a delegate to the Conference of the Progressive Education Association this year. In the course of a chat about the newest educational methods we spoke of the fact that our missionaries in Japan, Ceylon, and elsewhere are fully awake to them and are working out interesting experiments in their foreign schools. "Oh, yes," said our teacher friend, "some one at the conference told us about your girls' school in Matsuyama adopting the Dalton plan. I am proud that our missionary educators are so up to date. No one need tell me that missionaries are old-fashioned and ultra-conservative."

This forty-year-old mission school at Matsuyama, under the leadership of Miss Olive Hoyt and her able young assistant, Miss Katharine Merrill, offers an excellent opportunity for experimentation. After some preliminary teachers' meetings, they inaugurated the new system last February. Some of our readers who are quite outside of teaching circles may like to have the Dalton plan explained to them in Miss Merrill's own words:—

"Believing that the 'lock step' system of teaching in classes, with a certain amount of each subject assigned for each day to each girl, be she clever or stupid, is wrong psychologically, we are endeavoring to follow the plan first tried in Dalton, Mass. This plan allows most of the hours of the school day to be unscheduled save as teachers wish to call

classes together once a week, or whenever they feel that the whole class would profit by class work; and also in the case of classes in music chorus work, gymnastics, and other subjects which cannot well be taught individually. The pupils are given mimeographed papers in each subject, with the assignment to be covered in a certain period of time, varying from one week to one month. Then, they may study as they like and when they like, provided they finish the required work in the required time. In that way they can do much more concentrated work, and not be interrupted by the bell, as is the case with only forty-five minute periods. In the case of English, when they have studied their papers, they come to me singly or in small groups and recite.

"The individual differences in the girls were apparent before the end of the first week. The brightest girl in the third year was through with all her work in half the assigned time and came for extra work in English, which I gave her gladly. The stupid and careless girls were not through before spring vacation. Some pupils who were rather shy and didn't do good work in class did very well individually.

"One reason why Miss Hoyt wanted to try this system is found in the present method of teaching in most of the Japanese schools. Instead of the recitation method that holds in the schools at home, there is rather a lecture method, where the teacher

talks the whole hour, and the pupils merely listen, and record their impressions three times a year in the examinations! Naturally, the girls don't learn to think for themselves, or to do any planning of their time, or gain any self-dependence.

"Before this term closed, there was a meeting of the pupils held to get their reaction to the new system. They made criticisms and suggestions which were very constructive and gave the teachers something to go on in making out new assignments. In general the girls seemed to like the scheme. So far, it is purely in the experimental stage."



IN THEIR NEW "MIDDY" SUITS
Not picturesque, but comfortable and hygienic

of Christian womanhood for these girls. The spiritual side is ever uppermost in my mind and heart."

Government recognition, which has been recently granted to this high school, means something as is shown by an increase in students from 135 to 180, the largest enrollment ever recorded. That the school emphasizes other than educational standards is evidenced by the fact that almost every one in the highest class is a baptized Christian. Miss Hoyt says: "What I count most worthwhile in the school is character-building. Everything I do seems worth doing only as I visualize it in the terms

UDUPIDDI WORKS OUT A SCHOOL PROJECT

TO take a boarding school of 130 pupils—daughters of country farmers in eastern Jaffna, Ceylon—and completely revolutionize the methods of teaching and learning is what Mr. and Mrs. Charles H. Miller have undertaken at Udupiddi.



Grade Four starting in to make corner posts of a two-room house, their project being "Building the Home."

Mrs. Miller was formerly Edith Gates, principal of our Ahmednagar Girls' School, and was well fitted to help her husband work out some of the newest educational theories which he studied at Teachers' College during a recent furlough. Cutting completely loose from the rigid government code, they adopted the project method, choosing a program of activities closely related to what the children already knew. The name was changed to the Udupiddi Home School and the subject chosen was "Home Life Studies." Projects have been developed which

have a vital connection with other subjects in the curriculum, such as arithmetic, geography, hygiene, etc. Each of the five grades has its own project and our pictures show the girls at work, although not every grade can be represented in them. Beginning with Grade IV, which is assigned the Building of the Home, Grade V follows, naturally, with furnishing the home. Next comes village industries related to the home, such as weaving cloth and simple mats. The seventh grade activities center around the food of the home and the eighth grade, around child care and training.

Mr. Miller's report is fascinating reading, for he shows how these girls began to think and plan for themselves, to ask questions and study problems. In undertaking to construct a two-room house, the



Making the bricks. In background two girls are mixing clay and water by tramping with their feet. The wooden form made by pupils is seen, and two finished bricks in front.

pupils met problems of drawing plans, measuring, estimating the number of bricks for the walls, handling tools, etc. A carpenter was called to ad-



Sixth Grade girls at work on clothing of the home. They have developed a loom for making long pieces of cloth. They have made their own designs.

vise and to work with them on the timbers, but the children themselves wished to do it all and did all they possibly could.

The other classes were equally eager to work out their own problems. The study of how cloth was



Products of the group which studied weaving, and began by making simple pieces on frames constructed by themselves.

woven was begun by a visit to a local weaver. The class especially interested in food-buying and preparation visited various markets and took turns in the

school cooking. A nurse, brought from the hospital for the purpose, showed the highest grade how to wash, dress, and feed babies. The questions of infant mortality and of prevalence and transmission of disease led the pupils out into the broader life of the community. The class discovered that out of forty-nine primary school children who were examined during one day, twenty-nine needed treatment for itch, colds, fever, infected sores, etc. Cases of malaria and hookworm are much less frequent among themselves since the boarding school girls have developed a determination to fight disease.

The parents of the pupils are intensely interested and the government officials are coöperating to an unexpected extent. One high in rank took his daughter from Ramanathan College, an aristocratic Hindu school for girls, to place her at Udupiddi, say-



Grade Eight has studied with actual demonstrations the care of babies and young children. In this picture they are examining the children of a near-by primary school, and treating them for minor ailments, such as sores, itch, colds, etc.

ing he wanted his child to be in that "atmosphere." Mrs. Miller writes: "They are studying our ideals, reading our books and magazines which tell of the new education, and all unconsciously we see these methods appearing in other schools."

In summing up the results of the experiment in a paper of some length, Mr. Miller closes with these words: "What we are specially concerned with is development of religious character. The new method of the school, whereby the children's own purposes in learning are found and utilized in a social environment looking to the needs and motives of home life, has thus far produced a school life which we believe is intrinsically religious in spirit and which has possibilities for the growth of each individual into fuller, richer life, more capable of true Christian love and service than would otherwise be possible."

BEAUTIES OF INDIA

AS SEEN BY A NEW MISSIONARY IN MADURA

IF there is in your mind, as there once was in mine, an idea that India is a hot, dry, barren, suffocating place, full of sobs and sad faces, get rid of it at once. India may be all of these things, but only in spots, just as we have ugly spots in America. These spots are more numerous than in the United States, and thus we feel the depression more, but there is loveliness here also. Many travelers have written books on the natural beauty of India, so I will not attempt to give an account of something of which you can find a better description at the public library. One remark only concerning the natural beauty—the color is beyond description. There are fifty-seven varieties of every shade. But the beauty of India, on which many more books could be written and very profitably read, is the beauty of the Indians themselves. All the gorgeous color of India is nothing to compare to the beauty which brings the greatest glow to my heart—the radiance of the faces of our Capron Hall girls.

The simplicity of Indian living appeals to me tremendously. Our rooms are furnished simply; our girls dress simply. All the girls, little and big, wear their dresses, or saris, to their ankles. Some of the saris are of beautiful material, and the girls are very careful to put them on with the greatest neatness and precision. At first I could not get accustomed to seeing bare feet, but now I enjoy hearing the soft pat-pat as they walk; and to see shoes on their feet makes them appear clumsy and heavy. Neither do they bother in hunting the particular bob suited to their type, as they all comb their hair alike—parted in the middle, rubbed with cocoanut oil, and braided down the back. Sometimes they twist the braid into a knot at the back of their heads and twine flowers around it. The gay flowers in their jet-black hair, the bright saris, with glass bangles on their arms to match, and sometimes silver chains on their ankles, make the Capron Hall girls a delight to the eye.



THINGS ARE LIVELY AT RECESS TIME
Capron Hall girls play with spirit, just as they study

Perhaps if our girls at home realized that it is in Christian countries only that real happiness exists for girls, they would have more zeal for Christ. The majority of these schoolgirls have come from

villages and home surroundings of ugliness and sordidness to beauty and abundant life only as some one has cared enough about the truth in Christ to help them.

STUDENT PREACHING BANDS IN CHINA

BY REV. ROWLAND M. CROSS

"THIS year about fifty Peking men and women students, organized into ten bands, went out into the country districts during the Chinese New Year holidays to preach. Theirs was an all-round Gospel, including games for the youngsters, '1,000

day I was asked to go out there and baptize six people. Of course the faithful deacon at that little chapel should have large credit for the results there, but the students had helped on the good work.

"Now we are thinking of the summer vacation and the possibilities in Vacation Bible Schools and '1,000 character' classes, when the Peking students scatter to their home towns at Commencement time. This may become a 'patriotic movement' of large benefit to China."



PART OF THE AUDIENCE AT AN OUTDOOR MEETING
LED BY THE STUDENTS

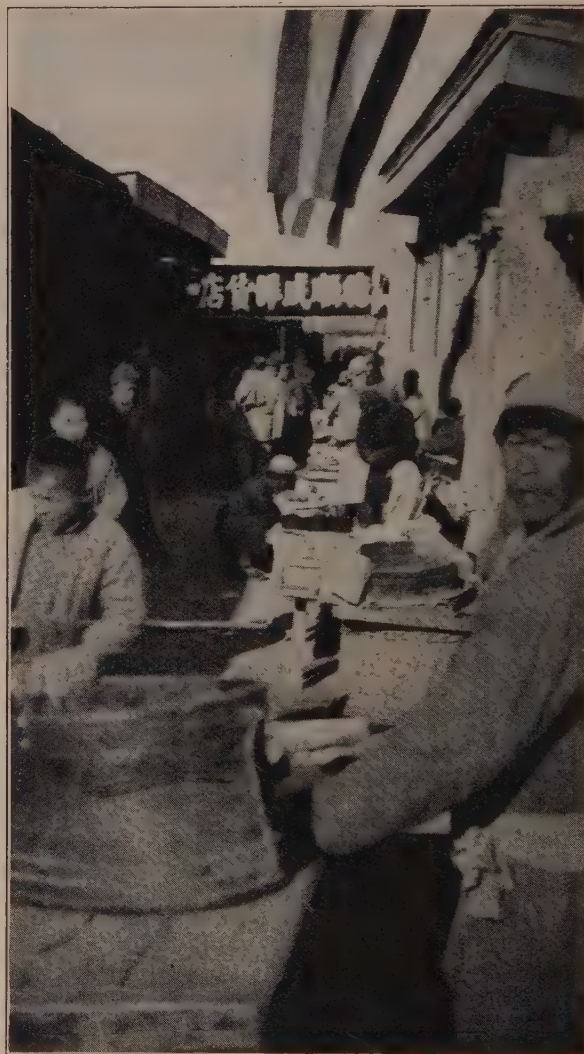
characters' for the uneducated, special meetings for the women, and health talks and sermons for every one. . . .

"I wish you could have been at the meeting held in Peking a week after all the teams had returned



"BLIND MAN'S BUFF" IN A CHAPEL COMPOUND
Play, as well as praise and prayer, was on the program

from the country. It was like the 'return of the seventy.' Each person had had a chance to serve and was eager to tell about it. Here was a girl who had sat down for a long talk with an old woman who had hobbled in twelve li to a meeting. Here was a team-leader with a letter of appreciation from the local church. Another speaker was a member of a team of Anglican boys. They had visited one of our American Board chapels, and the next Sun-



THE MARKET STREET IN "ETERNAL HAPPINESS"
VILLAGE, WHERE ONE GROUP WORKED FOR
EIGHT DAYS

WHAT WOULD YOU SAY?

Believing that the social and economic, as well as the spiritual progress of the South African natives is delayed and hindered by indifference and ignorance on the part of the white people, Rev. Ray Phillips of Johannesburg approached the editor of the "Rand Daily Mail," which has a circulation of 40,000 and more, with the suggestion that space be given weekly for an article on practical religion. Nothing of the kind had appeared in South Africa. After some planning it was decided to insert, on the editorial page, a column a week, called "Saturday Talks, by Padre." We have reports of the first twenty weeks of the service and the comments seem most favorable.

This service does not replace the page of religious and social service matter which has for some time been furnished to a Johannesburg native newspaper, but reaches an audience of whites of all classes.

One of the "Talks" touched on the perennial problem of the "Color Bar"—and the Padre's story is so suggestive that we reprint it, with his own title at the head.

THERE is some talk of people living on Mars. So far, we have only our imaginations with which to picture them and their surroundings. Let me tell of a trip I have had out through the Universe beyond Mars, taken in imagination. I was the Earth's sole representative at an august occasion. For some reason I was chosen to attend the Augmented Executive of the Universe held on an unknown planet. For days after my arrival on the great strange ball, delegates kept arriving from distant parts of Infinity, until there were thousands of individuals gathered together.

Conversation with some of these curious folk, none of whom resembled me in shape and size, revealed the fact that they had been called to this meeting to consider a matter of the utmost importance. I was received cordially enough by most, but I could not fail to observe that the leaders watched me curiously, as though I were somehow guilty of an offence.

My suspicions were confirmed at the first meeting. The Chairman, a glorious creature from some far-flung solar system, stated to the multitude that we had been called together to consider a report which had come to him of certain unbelievable and astounding actions on the part of creatures living on a small planet beyond the Milky Way; a planet which he personally had been unable to locate because of its insignificance, but which existed; in fact, it had a representative present at the meeting. His eye singled me out in the multitude. He asked me to stand up. Immediately the thousands of curious eyes were turned my way.

"Sir," he said, in a kindly, yet firm voice, "I understand you come from a small planet called 'Earth.'"

I assented.

"Certain reports have come to us," he continued, "of action by the Earth people which is so incredible that we would ask you as to the truth of the matter.

"I understand that signal distinction has been bestowed upon your people by the Sublime Creator

of the Universe." At the mention of the Name all heads bowed in reverence.

"Can it be true that the Great God sent to you His only Son, Jesus Christ, in the form of a human being?" A gasp of unbelief went round the assemblage.

"Yes," I answered, "that is true."

"Is it true that this glorious, perfect Son of God lived among your people, healing the sick, ministering to the sinning, comforting the suffering among them; taught you the Way of Life which God wished you to follow; and then invited you to enter God's kingdom and become Sons of God along with Him?" He pronounced the heavenly names reverently, and each time the heads were bowed.

"Yes, that is so," I answered, becoming somewhat uncomfortable.

"But, the report goes on to say," said the Chairman, his voice growing stern, "that you *rejected* God's gift of His Son"—a murmur of surprised protest swept the crowd—"and that you actually tortured Him and put Him to death alongside a thief and a robber! Can it be possible that this is true?" The voice, majestic and commanding, made me shrivel.

"Is that true, Earthman?" cried the thousands of astounded auditors.

I nodded weakly. The enormity of the accusation began to dawn upon me. The medley of contending voices was silenced by a gesture from the Chairman. He spoke with terrible earnestness:—

"Never have we dreamed of behaviour like this on the part of God's creatures, anywhere! We demand an explanation from you, Sir, which will enlighten us. But there are one or two further items. I understand that God's Son, before His death, laid upon His followers the duty of handing on His message to all people of Earth, but that today, 2,000 years after His death, there are some two-thirds of the Earth people who have not yet received it. Further, I understand that large groups who have received the message of God's love still exhibit a selfish spirit of hate towards other groups

because of colour or other petty reason, and there is War between nations, instead of the Spirit of Brotherhood. Can these things be true?"

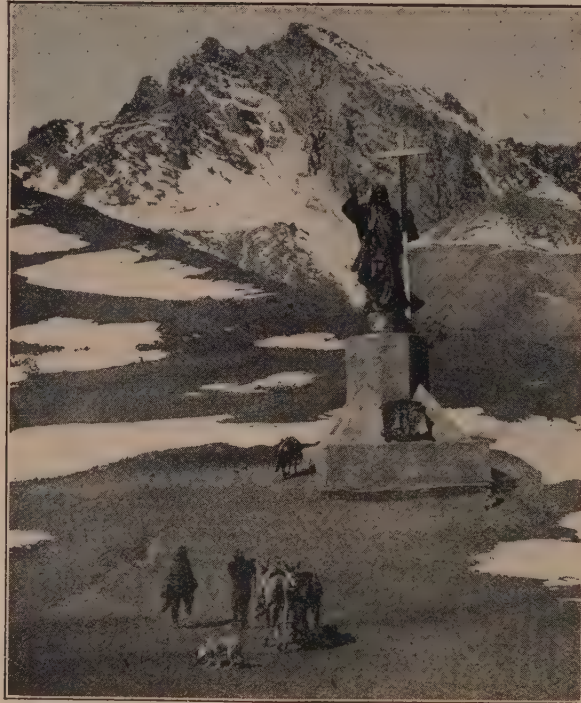
My strength failed me and I sank to my seat. Eyes filled with amazement and horror looked at me. The Chairman continued:—

"We will ask the representative from the Earth to give us a satisfactory and full explanation of these serious charges at tomorrow morning's session! Today's meeting is adjourned."

Gradually my mind cleared and I began to think. But thought was torture! What could I say to these people of other worlds? What defence could I put up? The Great God's love for our small world; His gracious gift of His Son; our shocking rejection and devilish murder of this Son; and even

the present inexplicable failure on the part of the people to follow His instructions or even to listen or consider His Divine message! What could I say? And I must make my defence before the Council of the Universe on the morrow! The impossibility of doing anything of the sort which would be in any way an adequate explanation plunged me into a state of mental prostration. I began to suffer the tortures of the damned, each minute dragging its terrible length slowly past . . . until sleep came, with its forgetfulness.

Well, Reader, that is the story. Think it over. Ask yourself the questions put to me. What adequate explanation would *you* make in answer to those questions if they were asked you by a person from another planet?



"THE CHRIST OF THE ANDES"

"O Christ of Olivet, you hushed the wars
Under the far Andean stars;
Lift now your strong, nail-wounded hands
Over all peoples, over all lands—
Stretch out those comrade hands to be
A shelter over land and sea!"

—EDWIN MARKHAM.

This, instead of war between two American Republics! "Not until these mountains are worn away shall Chile and Argentina break the peace that they have made at the feet of their Redeemer." An impressive inscription and a memorable pledge.

AN INTERVIEW WITH PRESIDENT DE FOREST OF KOBE COLLEGE

"How did the approach to the Foundations for help with the Building Fund turn out?"

"Of the six educational foundations that I investigated, four were found to be limited in their sphere to America or to English-speaking nations. One, the International Education Foundation, is limited to fellowships for scientific research in many parts of the world. The other, the Laura Spelman Rockefeller Memorial, that has in the past done so much for Oriental colleges for women, and from which we had hoped so much, has latterly relinquished that line of giving for other types; it gave

the Tsuda College exceptional treatment because that was burned up in the earthquake, but it could not find anything exceptional enough about Kobe College to break over its limits; and of course we are happy that we cannot qualify on earthquake terms!"

"How about that grant for Endowment from the Hall Estate?"

"Some of you know that the pledge we received five years ago of a grant from that Estate had been jeopardized by a misunderstanding on the part of its trustees with reference to the relations of Kobe



A KOBE COLLEGE REUNION
San Francisco, Cal., December 3, 1925

President DeForest in center. The Japanese, from left to right: 1. A graduate of the college department, daughter of a florist near San Francisco. Her engagement has just been announced to a Japanese art importer of that city. 2. A graduate of the college department, wife of a business man in San José. 3. A non-graduate college student, who came to her uncle in America in the hope of pursuing studies here. She is now working to earn money for study. 4. A graduate of a Presbyterian mission school in Japan, who once taught music in Kobe College. As a home-maker, she is now an active helper in the music of one of the Japanese churches in San Francisco. 5. A former student in the Kobe College Music Department, wife of the photographer who took the picture in their own home studio after the reunion. She has a son in the high school and two younger children. She is vice-president of the Japanese Y. W. C. A. in San Francisco.

College to the Japanese Government, which they feared disqualified the college under the terms of the will. By an interview with the counselor of the Japanese Embassy in Washington, and the help of a New York lawyer of long connection with Japan, I was able to remove the misunderstandings. The point is that Kobe College, unlike the Christian colleges in China and Turkey that operate extra-territorially, is not chartered in the United States, but has its educational standing directly from the Department of Education of the Japanese Government; and that the ownership and administration of Kobe College, hitherto largely under the Japan Mission of the American Board, is about to pass into the hands of the 'Kobe College Foundation,' at present in process of incorporation under Japanese law. The Hall Estate has now pledged one hundred thousand dollars for endowment to the trustees of the Kobe College Foundation on the completion of its incorporation with a majority of Americans on its board."

"What is the goal for the Building Fund, and how much have you toward it?"

"The last part of the question is more easily answered than the first! We have \$102,930.39 from the branches of the W. B. M. I. in the Middle Western States, and \$49,475 from individual gifts, ranging from \$500 to \$20,000. We have in Japan a fund of \$22,817.53 transferred thither a few years ago, some of it the return from the loan to the Alumnae for Land Purchase. This makes a total of \$175,223.12. As to our goal, it was a half million; but since the erection of permanent buildings in the

quake-devastated cities in Japan has now begun, the strain on the nation's building resources has doubled the prices of building; and the architect who made our preliminary lay-out assures us we shall need a million dollars to erect our first unit."

"Are any special projects being developed in connection with the campaign?"

"The plan of having a \$1,000 gift entitle the giver to name a room in the new plant has already given point to three special gifts—rooms to be named in honor of Mrs. Lydia Lord Davis, Mrs. Charles B. Marsh, and Lake Erie College (one of the Sister Colleges of Kobe). Several state branches of the W. B. M. I. have assumed goals whose completion will entitle them to name a building for their state. A movement has been started to erect the new college chapel in honor of Mrs. Moses Smith, benefactor of Kobe College for over fifty years. A friend in the pipe-organ business has pledged 10 per cent of the expense of a suitable pipe-organ for the new chapel, plus the freight to the Pacific port of shipping. A faculty house has become the project of the women of one church long interested in Kobe College. A fund for the Household Science Laboratories was the first supplied—one for that purpose having been raised before the purchase of the new campus. The Student Y. W. C. A. of Kobe College began four years ago to accumulate a fund to furnish its own room in the new plant. The digging of a larger well on the new campus, seventy feet deep and four feet wide at the top, yielding good drinking water, was financed, as it happened, by a donor named Wellet."



(P & A)

OFF FOR AFRICA!

This group of young missionaries recently sailed from New York for the Congo under another Board. Though bound to "bury their lives" in one of the hardest mission fields in the world, they appear anything but sorrowful. Indeed, one would think they were coming into dock rather than going. We use the picture to illustrate the spirit of utter abandon and of adventure that often characterizes the young missionary recruit. Thank God for the irrepressible spirit of youth that keeps the missionary enterprise moving!

MEMORIZE IT

BY ESTHER NELSON

Miss Nelson joined the North China Mission in October, 1922. She is in educational work at Peking, and is supported by the W. B. M. I. Melrose, Mass., was her birthplace, and Radcliffe her college (A.B. and A.M.).

I ALWAYS knew that children in China studied their lessons by memorizing them aloud, but I never realized what this actually meant until I heard them doing it. We were bumping cheerfully along the country roads outside Peking in a two-wheeled, blue-topped cart, swinging our feet blithely over the sides, and eagerly looking toward the village of low, mud-brick houses before us, when we heard the sound. At first, we thought it was only the clatter of the looms which so many of the country people run in their homes, but as we entered the village, we realized that this clatter was coming from the hoarse and strained throats of boys who were doing nothing more than study their lessons. True, they were shouting at the tops of their voices, all sorts of different things, in every different key, but that was only to help them the better to learn.

IN THE COUNTRY

We found the school being held in an ancient temple and went to visit it. As we entered the room the boys, who were all sizes and ages, seemed to take on a new lease of life, which caused them to sway back and forth the more energetically in their seats while they shouted the louder. Each vied with the other to impress the two strange foreign guests with his diligence. We were impressed, too, but it was with the woeful misapplication of that diligence. After a bit, the old classics teacher wrapped on his desk. Silence abounded.

"Ching Yuan, recite," directed the teacher, whereupon Ching Yuan went up to the teacher's desk, laid his book upon it, turned his back, and monotonously rattled off the words of the lesson. When he had finished successfully, a new lesson was minutely explained to him, and assigned with the words, "Memorize it." The teacher called upon the next pupil, but we left before he arrived at his breathless conclusion.

Thus, substituting memory for reasoning, the three R's for the varied subjects of the modern curriculum, and dogged perseverance for fresh air, those boys had to labor through a day which lasted, except for mealtimes, from daylight until dark. Such were most of the schools in the part of the country through which we traveled.

IN THE TOWNS

But in the county seats, market towns, and some few villages we found a very different sort in the modern government schools. We visited them and found teachers who had been trained in the govern-

ment normal schools. They were young and enthusiastic and eager to show how modern were their methods. Certainly their classes were different from the old style ones. The children answered questions about their lessons instead of repeating them word for word. They sang for us, and they sang as heartily as though they were rooting at a football game. Then they went through difficult gymnastic drills with an accuracy and earnestness of purpose which showed the importance they attached to them. After the class hour, the teachers, with pardonable pride, showed us big cases filled with skillfully drawn pictures and intricate pieces of handwork done by the children. Then they invited us to drink tea and discuss school problems.

"Our schools are not very good, but we try hard to teach in the new way," they said. "We want our children to be alive and active, not to just memorize words from a book. It is hard for us to get pupils, however."

We looked about us at the fine buildings and modern equipment. "Hard to get pupils to come to this fine place?" we questioned in astonishment.

"Yes," they said, "the village people look upon this new method of education as very strange and fear to send their children to us."

We went away pondering these things. Afraid of the new learning, uninterested in the old, often too poor to give up working during school hours, even though they thought it worthwhile, what wonder that even in the villages that have schools hardly a fifth of the boys and less of the girls attend—and probably about half of the villages have no schools at all. Nor is it surprising, considering that the Chinese Government is poorer than the coolies on the street, and trained teachers are scarcer than snowflakes in July, that such schools as there are are mostly of the old-style memorizing type.

IN A MISSION SCHOOL

We stopped the whirling of our little traveling victrola with a click.

"Oh, play it again," said the little girl with shining eyes.

"Could you play it once more?" breathed the little boy from behind the hands that partly hid his glorified face.

The littlest one of all said never a word, but as he emerged from behind the scarf which he held over his face, it was as though a little sunbeam had appeared.

This was in a little mission school, such as the Christians have set up in some villages to meet the

great need for schools. The room was barren and cheerless, the seats had no backs, and the desks had no fronts, but what mattered such things with a group of children as dear and eager as those were? Their teacher was untrained in the art of teaching, but she taught her three grades with a good will that helped to make up for her lack of skill. She also took care of a little neighborhood child. She was only twenty-two years old, but she was called "most honored teacher" by the village people, and was often called in to answer their questions.

After we had listened to the students repeating the pages of the book, we asked her why she had them memorize their lessons. Her answer was:—

"If the children do not repeat their lessons word for word, their parents will think that they are not learning anything."

That was true, too, for so deeply embedded in the minds of the people is their faith in the virtue of memorized pages. She did, however, try to the best of her ability to teach some of the newer subjects according to modern methods. It was not easy, either, without training or any of the things which we would use to make the lessons interesting. We longed to give her some pictures, models, crayons, colored paper, scissors, and such like, to help her in her work.

Thus are the Christian schools doing their bit to help the cause of education in China. But it is very little and the cause is very great. We returned to our growing normal department at Bridgman Academy, in Peking, with a new vision of its possibilities and a mighty incentive to bring them about.

A BRILLIANT EVENT IN ATHENS

BY REV. GEORGE L. MARSH

Mr. Marsh is a member of the faculty of the School of Religion at Athens.

ON March 25 Greece celebrated the Anniversary of the winning of her Independence. The great celebration was in the Stadium, at Athens, which seats some 60,000 people, and it was full, with many thousands waiting outside—the greatest throng I was ever in. The superb pageant of color and motion I shall remember as long as I live.

When we arrived at the Stadium entrance, the great stairways were crowded with a mass of seething humanity, surging upwards. We arrived safe and sound on the inside, and there we still found, at ten o'clock, plenty of room. We got excellent seats—near the top, about 150 feet above where General Pangalos and all the other dignitaries were to be, near the oval end. By the way, I suppose this is the most beautiful stadium in all the world, as it is built of Pentilicon marble, with very roomy seats. And the view over the beautiful setting of trees to Mt. Lycabetus, in the center of the city, and off to the distant mountains is something not soon to be forgotten!

We watched the people coming in—thousands hurrying up the many stairways; and down in the great open space of the stadium floor came all the people who were to have special parts. Thousands of scholars of all ages; students from the military school, with handsome blue uniforms trimmed in yellow; students from the gymnasia; hundreds from the grammar schools; one great block of girls—a thousand, or nearly that, I suppose—so picturesque with their myriad colors. Then there were hundreds of children from Catholic schools, as we knew by the priests who were with them. As many more came from the "Zappeion," the great Near East Relief orphanage of Athens; hundreds more from

a Greek orphanage, dressed in their rather somber, tan-colored uniforms. The children from the Near East Relief orphanage were in black, with dark-blue caps, and looked rather bright. These children were mostly seated in blocks, though some groups from the gymnasia stood in the center; and we were sorry for them, as they had to stand an hour and a half in their ranks.

Presently the various members of the diplomatic corps came, some in very gay uniforms, and the rest in high black hats; hundreds of army officers sauntered in, in their khaki, with just a touch of red, and took their seats just below us. Then General Pangalos walked up the stadium with his wife, saluting right and left, and sometimes taking off his hat. He wore the uniform of a high officer, with a very broad stripe of red down each trouser leg. The crowd cheered loudly, and he stood for some time on the platform below us.

Last of all came the clergy, many in gorgeous robes of purple and gold and red, and the Metropolitan, with his golden miter. They held a brief service, and there was a little chanting. Then followed some very pretty rendering of the national Greek dances, by men in the national Greek costume and women in the costume of the days of the revolution of 100 years ago. The bands played, and all was over, and the great throng began to pour out. But we were in no hurry to go, and we sat and watched the wonderful sight for more than half an hour, and then worked our way down by the Marathon Gate, where the great Marathon Race ends.

After it was all over, I thought of it as a very beautiful pageant of color, and a wonderfully interesting cross section of Greece. I could not help thinking that it was lacking in that spiritual signifi-

cance which might easily have been introduced by singing by all that great audience, and by an address of a high order such as might easily have been amplified, so that all could have heard and all Greece have read the next morning.

The long lines of orphans were a vivid reminder of the terrible waste which militarism is bringing to Greece, as it does to so many nations, in the loss

of money, life, character, and good will. Most of all, as I thought over the celebration, it seemed to me to emphasize the fact that the great need of Greece is the development of that life of the Spirit which ought to characterize a nation with so glorious a spiritual history, and set in a physical environment at once so beautiful and so inspiring.

THE PARABLE OF THE SCROLL AND THE CUP

By ELMER W. GALT

Since 1911 Rev. Elmer Galt has been at Paotingfu, North China, in the work that Pitkin and others laid down during the Boxer troubles twenty-five years ago. He is a product of Iowa—both in birth and breeding. Tabor College boasts of him, or ought to; as does Chicago Theological Seminary.

ON a day I was conversing with my Chinese friend and he related to me out of his experience two incidents that interested me much.

He said that he had had a friend skilled in the art of the pen-brush. And this friend had beautifully written for him upon a sheet of paper a worthy sentiment from one of the sages and had presented it with kind respects. My friend took it to an artisan skilled in the mounting of scrolls, for he craved to have it hung upon his wall where he and others might admire it.

Now he knew that an honest charge for the mounting of a scroll of such size might be met with one round dollar and a few lesser coins. And he spake to the man skilled with paste-brush and asked the price he would want. But the man replied, "Let me see thy motto unfolded and then will I say." And my friend said, "Wherefore see it? I have told thee its size." But he insisted, "Nevertheless must I see it."

And when it was unfolded he looked upon it with marked interest and, turning, he said: "For the mounting of this it would accord with the practice of my craft to ask thee ten round dollars. But thou hast aforetime sought service from me, and friendship prompts me to generosity. I shall mount this with all care and ask thee but six dollars."

But my friend stood in surprise, baffled to compute what part generosity had played. And he asked: "Wherefore hast thou set a price so at disparity with that of other times? Are thy sticks and paper and paste not like unto those used commonly?" And he made answer: "True, my materials are as before, and my skill has not greatly changed. But thou hast presented that which would classify as rare art. For the mounting of this the payment of dollars six is but a meager fee. Yet if thy purse be lean, and thou dost begrudge such payment, then will I pay thee dollars fifty that this sheet of paper may become my possession. Then will I apply my skill, and when it is cleverly mounted, another, able

to discriminate the penman's art, will pay me eighty dollars and carry it hence, and I shall be satisfied."

And the second incident was not unlike the first. A teacup had come into my friend's possession, earlier presented to a member of his family by a member of the imperial family. He had held it in some regard and admired the dragon decoration upon it, but had never inquired as to its market value. He had a youthful son whose attempts at dusting were but amateur, and he caused the cup to fall and to break apart.

And there came by an itinerant mender of pottery. And my friend had use for his skill, for he wanted the cup restored as far as might be to its former state. And, to the man skilled in the drilling of tiny holes, the inserting of small staples and the use of cement, the mending presented no great difficulty. But when the cup came into his hands he looked fondly upon it, marking well its quality and design, and spake, saying: "Thou knowest that ordinarily if I employ my skill for thee I render account of two cash per staple inserted. But today is my price revised. If thou wilt have this cup mended then shall each staple cost thee twenty and five cash."

Then was my friend duly impressed with the rare value of his cup. And later he found that it might be sold for some scores of the standard coins of the realm.

Now I pondered upon these incidents and upon the philosophy of the Chinese artisan. And it occurred to me that, in this world of human relationships, I go on doing my work and it seemeth to have no high normal rating of value. Yet ever is there One who hath need of my craftsmanship among his possessions that are "bought with a price." And for any faithful service I may render Him, will He not be pleased to graciously return to me, in the coin of His Kingdom, treasure of rare value? And perhaps His need for this service of mine is such that He would give me permanent employment.

SO OUR MISSIONARIES WRITE

REV. H. M. IRWIN, OLD PHALERON, WRITES OF Y. W.
AND Y. M. C. A., AND OF VILLAGES NEAR
ATHENS, GREECE

"Our work in all its departments is pressing steadily forward. The Girls' College is just finishing a conference of the Y. W. C. A., which lasted from Friday afternoon until Sunday evening. It was well attended by the students, who seemed impressed by all the meetings. In the villages the congregations have been exceptionally good. Last Thursday we took Mr. Goodsell to the meeting of the 'Lessaran' in Derghouti. It is an inspiring sight to look over that large body of young men and young women (usually about 350) who congregate there every week to hear an address on some subject of interest. Derghouti, in fact, has become a wonderful center of activity; twelve or fifteen meetings a week are held in one building alone.

"Added to this, beginning from tonight, the Y. M. C. A. is sending down its cinema operator to show films once a week. The greatest problem of all our villages is this matter of the proper cultivation of the young people. A friend of mine from Winnipeg, a Canon in the Episcopal Church, was here a couple of weeks ago, and as we visited the Refugee Settlements and he saw the number of children and young people, he said, 'What a wonderful opportunity but a tremendous responsibility!'

"Pangratti, or Syngrou, is rejoicing in a new church building which is almost completed. The money has come almost entirely from British sources. This congregation was sent down from Macedonia and became established in tents in Syngrou. We furnished them with a tent for congregational purposes, but last spring the strong winds blew it to pieces. Happily, at that time Mr. Gentle-Cackett was here and he promised them financial



THE SCHOOL OF RELIGION, ATHENS, 1925-26

*The Faculty, front row, left to right: Mr. Marsh, Mrs. Pye, Mr. Levonian,
President Pye, Mrs. Marsh, Mr. Ross, Mrs. Levonian*



BETWEEN SESSIONS AT THE VACATION BIBLE SCHOOL OF KOKKINIA, NEAR ATHENS, GREECE

help. Miss Burgess and the 'Friends of Armenia' have added to the sum contributed by him.

"Kokinnia also has been making progress on the material side, a suitable site having been secured for their prospective building."

MISS MINNIE MILLS TELLS OF MANY ACTIVITIES AT THE AMERICAN COLLEGE, ATHENS

"One hundred and two years ago today (March 25) Greece declared her independence. Two years ago the Republic was established. In the Orthodox Church it is also Annunciation Day. Hence this is a great holiday and there is no school. Late last evening some of the Greek girls asked permission to have a little service in the schoolroom at 7 A.M. to commemorate the day. It had just occurred to them, and they hastily got up a little program, to which all were invited. At seven nearly all the Greek girls were on hand. As the service was about to begin, in marched the Armenian girls, singing the Greek national song. They looked very pretty in white dresses, on each of which was a large blue cross. It was a complete surprise and it made a happy impression. On being told of the service, they had gone to a shopkeeper and persuaded him to open his shop to sell them a roll of blue paper, and then had prepared, all unnoticed. This spirit of friendliness and coöperation is helping to establish self-government in the college which the students undertook about a month ago. While it is not perfect yet by any means, they are going to make a success of it, we feel sure.

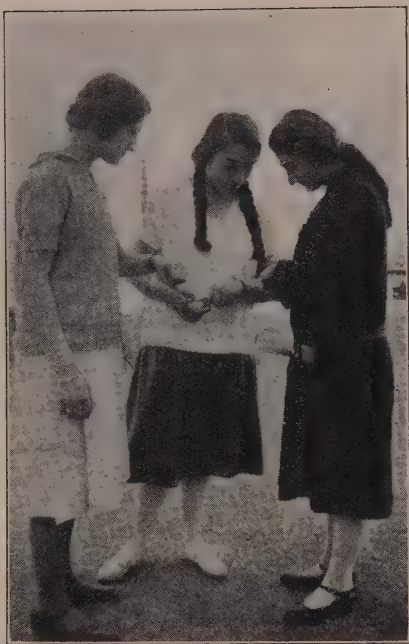
"I wish you could have shared with us the conference our Y. W. C. A. held last Saturday and Sunday. The students asked for it themselves, and with the help of their advisory officer, Miss Michaeli-

dou, made all arrangements and planned the program. They were fortunate in having with them Mr. and Mrs. Chesley of the European Committee of the Y. M. C. A. and Mr. Goodsell, who chanced to be in Athens that week-end. It was a very good conference and I felt our girls got a lot out of it.

"We are studying the situation to determine just what need, here, we as an American institution can best meet. Educational work throughout Greece is in the hands of the Central Government at Athens. The question as to whether or not the spoken language shall be adopted as the literary language and used in textbooks is a cause for considerable controversy. All seem to desire and welcome American education. Certainly thus far the Government has given us entire freedom. This winter our chairs and other school supplies were admitted free of duty, though as yet there is no exemption by law for foreign schools.

"We had quite a bit of unexpected publicity last week in connection with a volley-ball tournament of the Panaionios Athletic Association. The invitation to participate included girls' clubs and high schools, as well as those for boys. Four girls' teams responded—the Y. W. C. A., a well-known athletic club, the Normal School of Physical Culture, and our College. Our team came out only third, but the newspapers seemed rather partial to them and wrote nice things about their playing, manners, and sportsmanship, including their picture with those of the winning team in all three of the Athens dailies.

"Our girls had been given permission to participate, but at the last minute we learned that the matches were to be played on Sundays. Immediately we had a teachers' conference, and decided we could not let our team play. We feared it would not be



COMPARING WRIST WATCHES
*Standard Time at the American
College for Girls, Athens*

understood, but felt we must keep this day free from sports. To our delight, when the director heard that we were to withdraw, he said, 'I had been thinking about that, but we want you and you must play; we will change the day.' Apparently very willingly they put the three matches, in which our team was to play, on week days. Altogether it was a happy incident, and was the best advertisement we could have had."

DR. ARTHUR H. SMITH OF TUNGHSIEN SPEAKS ON THE CHINESE SITUATION

"There has come to be a sharp line of demarkation between the 'missionary element' in China and the business world of Americans which is as novel as it is regrettable. You will hear from others of the visit to the American Legation of a band representing several missionary societies, to protest against the participation of the United States in an 'ultimatum' to the miscalled Chinese Government, about the stoppage of navigation of the Peiho, especially the Taku River. For my part, I am willing to let the American Government settle questions of this sort, but the Americans in Peking, at least, have felt it their bounden duty to intervene, the results of which I do not yet know.

"It is most singular that less than ten months after the fateful 'Shanghai Incident' we should have a Peking replica on a much larger and more deadly scale, in which only Chinese are concerned. The total death-roll yesterday was forty, and more to follow. Many of these were innocent students, lads and lassies, with a patriotic 'complex,' but inexperienced and misled.¹

"As you remark, 'The world is a bewilderingly interesting place in these days!' We are totally at a loss to understand General Feng, especially his absolute refusal to intervene when there is no other man in sight to 'Save China!' He is too implicated with Soviet Russia to be trusted as he once was, and there are dark spots in the careers of most, if not all, of his generals. How the peace-loving Chinese people are ever to rid themselves of the mail-clad men on horseback that now trample them underfoot, it is impossible to forecast, *but it will be done sooner or later.*"

¹ Dr. Smith refers to the firing by Chinese guards and soldiers upon a body of students which had gathered in front of the Government offices in Peking to protest against the acceptance of the ultimatum from the Allies.

REV. EDWARD H. SMITH FACES LOSS AND DEPRESSION AT INGTAI, CHINA

"Since we got home from furlough our days have been exceedingly full, and, at the first, conditions seemed blind and baffling. . . . Only yesterday the army here imprisoned a good friend of mine—with no charges against him. Up in the North Road, on January 20, one of our finest, most lovable young preachers was shot and killed by a band of seven outlaws who suspected him of being their enemy. He was the only worker in a large field; in charge of chapels in four towns. I had just spent two days with him, leaving him to follow me down for a conference here. His death leaves a large gap in our forces. Pastor Ling of our city church has just resigned, after twenty-eight years of continuous pastorate. Mrs. Ling died at Christmas time, and, lonely and depressed, he felt he must give up the load. Another pastor has also resigned, after twenty-five years of faithful productive service. It seems as if the entire old guard with whom I have worked all these years are going. We shall sorely miss them.

"God has been very good to us. He has put it into the hearts of so many friends all over America to want to help educate our Chinese boys, and they are coming to be, more and more, the mainstay of our church life. Not a few consecrated young men are ready to carry on the work in these important centers.

"We held in February our Workers' Annual Conference, covering five days, and also the Students' Conference, which brought together for four days a hundred students from twelve other schools, Government and mission. The question arose as to what we could do to meet the student situation. This conference was the answer. Delegates and teachers came pouring in upon us. The Magistrate and officers of the local army attended and spoke at the opening session. As speaker we had Mr. Sing, who three years ago spent a year at Yale, and is now Student Secretary of the Foochow City Y. M. C. A. and moderator of our Foochow Congregational Church Council. No happier choice of speaker could have been made. This fellowship in a Christian

conference does not show any deep antagonism to the Church, does it? The greatest harmony and a fine spirit was evident throughout."

MISS ALZINA C. MUNGER, OF TAIKU, CHINA, TELLS OF GOOD PROGRESS AT PRECIOUS DEW GIRLS' BOARDING SCHOOL

"I know you are wondering how the school has been affected by the anti-foreign, anti-Christian movement. In general, I should say that little harm and much good has come of it to us. We have never had a large school, but we now have more students than ever before.

"As to the religious life of the school, I believe the criticisms of the anti-Christian movement have helped us to think the whole thing through as never before, and thus to evolve a plan that is a distinct advance, educationally and, we believe, religiously.

"We offered two courses—moral instruction and religious education. We sent cards to the parents of the students in the six-year primary school asking them to choose the course they wished their children to take. We allowed the Junior High School girls to choose for themselves, but one or the other was required. Church attendance is also voluntary, but those not choosing to attend church are expected to attend a moral lecture in another part of the Community Church. Attendance at daily chapel exercises is required, but their character is changed somewhat. There is a religious service once a week, which we try to make as worshipful as possible. On other days various subjects are taken up, and we try to have an outside speaker at least once a week.

"We felt that Chinese parents would wish us to have some sort of required moral instruction, and that the students themselves would admit it was just as necessary to receive character training as mental and physical instruction. And our plan is not contrary to the new government regulations for registration.

"Now as to the outcome. Christian parents chose religious instruction for the most part, but a few wanted both. Non-Christian parents chose moral instruction for the most part, but one or two chose Bible. But the choices of the High School girls, and the reasons they gave therefore, showed to us that our methods of teaching Bible needed to be changed if we were to attract the girls to its study.

"An interesting fact, however, was that the students rallied round their voluntary Y. W. Bible courses. In the every member canvass every girl signed up for one course or another, and the attendance was practically 100 per cent. Why? Is it because of the voluntary feature, or because the organization backing the study is their own? The girls have not been asked their reasons, but one said, voluntarily, 'Now that we are not studying Bible in the school courses, I feel the need of it.' The girls are doing some good thinking. Already

one class has voted to change from moral instruction to religious education next term.

"As to church attendance, on one or two occasions as many as thirty girls attended the lecture, but gradually the numbers dwindled until, the last few weeks, they have all been attending church. Yet it is only as the truths studied and discussed blossom out in the girls' *lives* that our purpose is accomplished. Those signs of thoughtfulness, those efforts at self-control, those helpful deeds are really the things which make our hearts rejoice as they appear from time to time."

MISS ISABELLE MCCAUSLAND (I.) OF KOBE, ON SOCIAL BETTERMENT IN JAPAN

"I've tried to keep down the number of my outside speaking engagements this year, but last term, in spite of myself, I found I had lectured six times. Two of those six were especially worthwhile. One was for all the Industrial Social Service workers (factory managers and dormitory matrons, etc.) under the auspices of the city government. They



"No, It is Not a Christening"

Some Tehsien mothers have brought their babies up to the Williams-Porter Hospital to have their weight, etc., checked up. The babies were born in the hospital—normal, healthy babies—and this is a beginning of the infant welfare work. Dr. Lois Pendleton is making the examination. She says, "This is a part of the Preventive Medicine program we are working for."

presented me afterward with a beautiful pair of vases, one of which now reposes in the College Freshmen's Room. The other lecture was at the Annual Meeting of the Osaka Fu Research Bureau on unemployment and vocational guidance. Mrs. Tsukamoto went with me to interpret, and we found ourselves the only women present, with about thirty-five of the very most reverend and dignified and useful men officials of the District. One was ex-head of a Spinning Company which employs 20,000 operatives (and he himself a Harvard graduate). One was the Mr. Makino, of whom our Congregational body out here is so proud, for he used to be a Congregational pastor, and last year was appointed to be head of the Social Service activities of Osaka Fu, working directly under the governor—a very responsible position! They gave us a very 'classy' dinner after the talk—an up-to-date turkey dinner of five courses, all in foreign style, from oyster cocktails to wines. I was delighted to see Mr. Makino, beside me at the head table, turn down his glasses, and a reporter from the *Mainichi* followed—and after that not a man at our end of the room touched any of his liquor!

"We had a National Holiday this past week (to celebrate the founding of the Japanese Empire), and Dean Kawasaki gave a morning address to the girls. I had read the week before in our newspaper that the National Temperance Society was asking all churches and schools to speak of this possible new law on that day, and to say a good word for the temperance cause—so I asked him to do it, and he very forcefully did."

MRS. ALDEN H. CLARK IS MORE THAN BUSY IN BOMBAY, INDIA

"We are still waiting for the men to begin work on the Community House. The East surely is taking its time over this business. But we have the children's apparatus up in the playground, and you should see the crowds. Jew and Christian, Mohammedan and Hindu, children of well-to-do young advocates and children of poor day laborers, are jostling and elbowing each other in the lines waiting for a 'turn,' or sitting crowded close together on the see-saws or in the swings. Not only do the children, the little ones, come, but their older brothers and sisters, and in some cases the mothers, and they have to be restrained from absorbing what is meant for the little tots.

"The small space back of the church is planned for little children; the larger space for the games, like volley ball, football, cricket, or basket ball. One day not long ago we had over 150 children at the swings and slide, and four different games going in the main playground. We are keeping the front of the church and the side toward the two bungalows free from the crowd by low walls at the end of the church, and on this side the grass and trees will still be a garden spot and quiet. The larger trees near the two streets are left in the playground area,

but the rest of the space is open for play; and of course a lawn won't flourish very well under those circumstances; but friendliness will, and that is far more valuable than lawn just there. Also it is making a chance for some of our Christian young men to begin real social service work. One boy who is helping us every day is working his way through High School and is being paid for his time; and later on will probably be given a chance for some real training at a Y. M. C. A. training school, if he continues to do as well as he is now doing. Besides this we have volunteer helpers, each giving up his own play hour one day in the week to help with the little children. Many of our young people in the church are ready and eager to help if the opportunity is given them, and we are gradually finding more ways in which to use them.

"I have not said much about primary schools so far, but that is not because they are not interesting. We have a boys' school of about seventy; a girls' school of about the same size, and another of both boys and girls. The first two are right on a large circle, out of which seven thoroughfares lead to all the points of the compass. They draw children mainly from good caste homes, a few Brahmins, a few Parsees, a few Jews, a few Christians. These schools prepare the children to go on into what corresponds with our grammar grades, but there is an examination given by the Government which must be passed before they are promoted. So of course we have to keep these primary grades well up to standard or our children would not pass, and that would reflect on us at once. Our teachers are all working on salaries which are less than the Government would give, and in that way are doing real social service. Soon we shall have compulsory education, and then our schools will be flooded. We hear rumors that the Government is going to give the grants-in-aid on the per capita basis, and we hope that is so, as it will help us materially.

"Our third school is in quite another locality and is about the same size. These schools are sadly in need of helpful supervision and suggestion. The teachers go over the same work so often that there is no freshness in it for them, and consequently none for the children. I long for time—and Marathi—in which to give them even a little of what they need. But with the work at the School for the Blind I just can't do the other.

"The forty-five 'blindies,' large and small, keep me jumping, for there are many things I want to do for them. Our very efficient and helpful head mistress oversees the educational departments and keeps the accounts; and we have two matrons, one each for the boys and girls, and an honorary Boarding Master, the husband of the boys' matron, who helps greatly in the care of the boys and in all emergencies. He is a business man, who gives his free hours unstintingly to this work. Yet the bigger problems of care of health, development of future possibilities for employment, and supervision and

upkeep of the plant, and the teaching and working force all come to the missionary in charge.

"Just this week Dr. Beals came from Wai, nearly a day's journey, to give all the children at the Blind School an examination, with the Indian doctor and nurse who regularly look after them in attendance.

He found three or four who may have a bit of improvement in their sight by an operation—the making of a new pupil—and two or three who are very close to T. B. and need most careful watching. He confirmed me in my feeling of the necessity for special medical care and nursing in such a home."

THE HOME BASE

Woman's Board of Missions

A NEW WORKER FOR JAPAN

The newest appointee of the Woman's Board is Miss Marion E. Kane of Dalton, Mass., who is headed for Maebashi, where she will be a co-worker with Miss Fanny Griswold in the "Mutual-Love Girls' School," helping especially in the teaching of English. Hitherto Miss Griswold has been the only American on the staff of this institution, which is otherwise supported by Japanese, but the school has grown rapidly of late and the burden of all the English and Bible teaching is too much for one missionary.



MISS KANE.

Miss Kane was born in Dalton and grew up there in a Christian home and under all the good influences of the Dalton Congregational Church, which has a strong missionary spirit. She received her B.A. from Wheaton in 1922 and her M.A. in Religious Education at Teachers' College, New York. For the past three years she has been teaching

English in high schools in the West, and has spent two summers working under the Sunday School Extension Society—one year in Georgia and one in South Dakota. She is engaged for a three-year term of service, with the hope that later she will seek permanent appointment.

PENSIONS PROVIDED FOR

When our Board took action in March, 1925, that as soon as it was possible we would enter upon a plan for pensions for our missionaries to correspond to those provided for ordained workers under the Pilgrim Memorial Fund, the securing of a fund sufficiently large to operate the plan was a formidable task. It has been an experience to inspire us to greater faith to find that the difficult situation could be met so soon after it arose. A devoted and generous friend to whom the needs of the missiona-

ries for an old age of comfort, after their active service has closed, made a deep appeal, has, with her husband, given the Woman's Board \$50,000. As it is estimated that the income of \$100,000 is required to provide the premium payments, the Finance Committee recommended that \$50,000 from the legacy of Miss Lucy W. Burr, our good friend and Director, should be set aside as a fund bearing her name to provide the balance needed. By vote the Board of Directors adopted this recommendation, and the two funds will take the load of anxiety for declining days from our missionaries. We can hardly express what this means to the Board, nor can we adequately thank our friends for their abundant generosity.

A MESSAGE FROM THE BUILDINGS COMMITTEE

The text is a little girl, ragged and hungry, from a poverty-stricken camp of refugees near Aleppo. Her own name was little used. She was number *fortee*, as she called herself. She brought to school in her hand a piastre (two cents), which had been given her to buy some bread on the way. "But," she said, "I had some rice in my lunch and I did not need the bread. I have brought it to give to the poor."

The sermon: If all the men and women who read this simple tale would be satisfied, even for a time, with rice, and would give away their bread—the things they do not need—some of the real needs of the world could be met. The Buildings Committee of the Woman's Board would like some of that bread to put into buildings. They would like some crumbs to make a comfortable home for the women in Chikore, Rhodesia, Africa. Cracks in a bedroom floor large enough to let through a good-sized snake are not desirable in most bedrooms. "Miss Larkins nearly picked up one in the dusk, thinking it a long piece of black cloth." And that was not the only snake interloper. Two thousand dollars would give a house impervious to snakes and white ants, both unwelcome visitors.

There are larger money needs, too, just as imperative—the buildings in Natal, at the Amanzimtoti Normal School. The amount of \$12,500 is

wanted for those where roofs have leaked so badly that umbrellas are as serviceable indoors as out! Graduates of this school—the Hampton of South Africa—go far and wide as teachers. They make excellent volunteer missionaries, and they have a freedom not equally possible elsewhere in Africa.

Again, if all the things we do not need could be transferred to China, they would complete the school buildings which are planned and partly given for Tunghsien, Paotingfu, and Tientsin. The sum of \$5,133, besides funds in hand, will provide at Tunghsien better accommodations for 215 girls in the Goodrich Girls' School. This "richly-instructing school" adapts its courses to rural needs, since it serves a rural community. The girls who cannot pay full fees earn a part of the aid they receive. Eighty girls at Paotingfu—mostly from homes where their mothers cannot read—await the day when the Board can provide \$9,909 to put up buildings which will allow a larger enrollment at the Annie Gould Memorial School. By martyr graves at Paotingfu, America is training Chinese leadership, and the American principal hopes soon to turn over her authority to Chinese hands. At the Stanley Memo-

rial School, Tientsin, we have recently promised \$10,000 more to provide a dormitory and pay for land, not alone for the 196 girls now enrolled, but for the many being turned away. One girl in thirty-three has a chance to go to school in Tientsin. One in ninety-eight gets as far as the fifth grade. Children are entrusted to our mission school at Tientsin by such patrons as the Chinese minister to the United States and the family of an ex-president of the Chinese Republic. Sponsors for the development of our educational work include such men as the Civil Governor, heads of the Provincial Assembly, Chamber of Commerce, and a score of other leading citizens of Tientsin.

All along the line are opportunities: the kindergarten and primary equipment wanted in Sofia, Bulgaria, a small sum; the missionary residence in Matsuyama, Japan, a larger sum; the school in Satara, India, so much desired by Miss Picken, not complete; and the large enterprise in Bombay, with Alden Clark and Katherine Gates as its leaders.

Must the Lord's work forever beg? It will beg until those who have rice and do not need bread are willing to offer, glad to offer, that bread to Him.

THE FINANCIAL STATEMENT

RECEIPTS FOR REGULAR WORK, FEBRUARY 1—APRIL 30, 1926

	From Branches			From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total				
1925	\$60,753.11	\$4,001.52	\$64,754.63	\$1,955.17*	\$2,877.69	\$3,675.43	\$73,262.92*
1926	59,831.32	4,915.45	64,746.77	624.88	401.82	3,699.26	69,472.73
Gain		\$913.93				\$23.83	
Loss	\$921.79		\$7.86	\$1,330.29	\$2,475.87		\$3,790.19

Six Months, October 18, 1925—April 30, 1926

1925	\$146,171.18	\$8,386.44	\$154,557.62	\$7,161.64*	\$18,252.40	\$8,164.65	\$188,136.31*
1926	144,647.73	11,326.71	155,974.44	3,730.24	21,048.23	9,070.79	189,823.70
Gain		\$2,940.27	\$1,416.82		\$2,795.83	\$906.14	\$1,687.39
Loss	\$1,523.45			\$3,431.40			

*Omitting money received for work now carried independently by the Canada Board.

THE TREASURY

The beautiful spring days remind us that the working season of our Board year is practically over. When viewed in the light of this fact the above figures are disconcerting. The goal adopted by the Branches at the annual meeting involved a gain of \$5,766. Toward this we have thus far received only \$1,417, which is practically one dollar from each auxiliary, as they number 1,347. Can

we not make a better record? The summer is before us. It would be most encouraging if the whole increase of \$5,766 could be gathered then. This would at the same time sustain the interest, so that the fall gifts would be sure to come in as usual for the closing of the year.

The loss that is recorded in gifts from outside the Branches, \$3,431, makes the call a more urgent one.

Woman's Board of Missions of the Interior

COMPARATIVE TABLES

Receipts Available for Regular Work, April 30, 1926

	App. Chs. & Auxs.	Non-App. Th.-Off. & L. M.	Indiv. Gifts	Misc.	Int. from Funds	Total
1925	\$12,408.62	\$653.87	\$181.00	\$10.00	\$476.36	\$13,729.85
1926	14,794.51	412.00	1,172.06	3,287.51	401.85	20,067.93
Gain	\$2,385.89		\$991.06	\$3,277.51		\$6,338.08
Loss		\$241.87			\$74.51	

Receipts Available for Regular Work Since October 18, 1925

1925	\$72,880.33	\$3,911.01	\$1,878.41	\$6,599.04	\$2,556.41	\$87,825.20
1926	74,798.54	4,429.94	2,539.76	3,297.51	2,450.03	87,515.78
Gain	\$1,918.21	\$518.93	\$661.35			
Loss				\$3,301.53	\$106.38	\$309.42

It is with great pleasure that we note that at the end of the first six months the comparison of the receipts for this year and last year shows only a small decrease. There is a total loss of \$309.42. However, last year we had raised at this time \$12,000 for debt, which is not included in this table. In spite of that extra effort, we closed the year with a deficit of \$33,000. Therefore we cannot feel

satisfied with the results; since we have given less money this year, while our aim is to surpass everything we have done in the past.

The call is imperative. Let each one of us strive with renewed vigor to make an increase in giving, so we may meet all of our obligations, and come with rejoicing to our Annual Meeting in November.

ORGANIZATION MID-WEST REGIONAL COMMITTEE

A meeting of the Mid-West Regional Committee was held in Chicago April 6. The following sections are taken from the By-Laws and plan of organization adopted at that time:—

The Mid-West Regional Committee is organized under the Commission on Missions of the National Council of Congregational Churches of America. There shall be two representatives from each state conference for every 15,000 church members or major fraction thereof, no state to have less than two, the delegation from each state including both men and women appointed by the State Conferences, the women being nominated by the State Women's Organizations. The appointments shall go to the Commission on Missions for confirmation.

The headquarters of the Regional Committee shall be located in Chicago, in connection with the office of the Regional Secretary. There shall be an Executive Committee consisting of twelve members, at least one-third of whom shall be women. This shall perform the functions of the Regional Committee between meetings of that Committee. It shall organize Departments to coöperate with the Regional Secretary in the following and other activities as they may be found of value: Literature and Pictures, Speakers, Women's Work, Projects.

The Regional Committee shall not carry on any activities that can be adequately performed by the State Conferences or State Women's organizations.

It is a voluntary agency, to be used where its aid is desired. It will provide for the states a clearing house of ideas, concerning promotion, missionary fields, state administrative methods, etc.; coöperate with the states in carrying out the plans of the Commission on Missions and its Promotional Council; recommend to State organizations activities and programs for the common good of the denomination; approach churches through the state organizations rather than individually, unless the state bodies request the latter; and promote regional conferences, including inspirational gatherings, coöperating also in state conferences.

The question being raised as to the relationship of the Women's Organizations to the Regional Committee, Mrs. Franklin H. Warner of New York was called upon to make a statement. She made the point that the women would be expected not only to relate themselves to their own organizations, but to be servants of the church at large.

The hope was expressed that a way would be found to utilize to real advantage the existing women's organizations as part of the work and plans of the Promotional Council and the Regional Committee. For this reason Mrs. Warner hoped that there might be developed a department in connection with the work of the Regional Committee that could study and utilize the methods employed by the women in developing missionary interest in the local church.

WISCONSIN'S NEW SOCIETY

Congregational Woman's Missionary Society of Wisconsin is the name of the new women's organization for that state. It came into being at the joint annual meeting of the Woman's Home Union and the Wisconsin Branch held at Beloit April 20-22.

A program very appropriate to the occasion was presented at the first morning session. It was very evident that the mind of the women of Wisconsin was in complete harmony. Mrs. Hughes, speaking for the Branch, said in part that the new organization was a clear call to every W. B. M. I. woman to a larger service. The Branch had been a training camp for expert voluntary service. It had prepared them for this larger step.

Mrs. Dungan, speaking for the Home Union, told of the joy that was theirs in realizing what they had long dreamed of. They were not called upon to sacrifice as much as the Branch, theirs being

but a step forward, but the latter is now called upon to share its children with others. "We rejoice in the simplification. We have long wanted to be a part of the whole, and our sisters will be ready to help us to do our part."

Mrs. Hughes presented the first president of the new society, Mrs. Robert C. Chapin of Beloit. With experience in both the home and the foreign work, she could quote very fittingly, "Except a grain of wheat fall into the earth and die it cannot increase." Mrs. Chapin held out no easy-going time for the future, but rather challenged to harder effort. She expressed herself as able to assume the responsibility voted her only because of the fact that three former presidents would serve as the new vice-presidents.

The woman's organization, because of its separate identity, will elect its own officers and hold its own annual meeting, but will maintain a close affiliation with the State Conference.

Woman's Board of Missions for the Pacific

MRS. FERRIER IN THE APRIL "BULLETIN"

"It is a matter of special congratulation that at this time, when change and reorganization are disturbing and unsettling every department of Congregational benevolences, that some of our Branches are already adjusted to the new order about to be inaugurated. They are now on the way in marching order, and advancing with high courage. Within their horizon where once were two hospitals, one college, one boarding school, one kindergarten training school, some day-schools and kindergartens, and evangelistic work as well, now are crowded the results of 116 years' work of the American Board. And to this will soon be added the fascinating achievements of the two Woman's Boards. This for foreign work alone—the horizon for home work is proportionately extended. Herein lies the glory of the merger—that we share in the entire work—and its magnificence and its unlimited variety of appeals should thrill us all with enthusiastic zeal."

ROSA B. FERRIER.

A CHANGE IN LEADERSHIP

As Mrs. Kirkwood is anticipating a prolonged absence from the Coast, she has resigned the Presidency of our Board, and Mrs. W. W. Ferrier takes the chair. However, we have not lost Mrs. Kirkwood; she becomes a member of the Prudential Committee, and retains her place in many of our local committees. For sixteen years she has been a member of our Board. Coming with the background of her mother's devotion to the W. B. M. I., she grew as our W. B. M. P. itself grew, and combined the enthusiasm and courage of youth with the strength and maturity of judgment developed by her many responsibilities.

Mrs. Ferrier became a director one year later, and at once began to carry the responsibility of the Treasury. She has always surprised us by her versatility, and takes the position of President as one led step by step in special preparation for such an unprecedented time as this.



RETURNING TO HER OWN

After fitting for college at the High School of Fowler, California, where she was an honor pupil, Miss Vasquez wished to spend a year in Mexico, that she might know her own people better. This took her to our School for Girls in Mazatlan, where she has had a happy year of service supplying a real need. Here is our hope for the future—trained, young, Mexican women to advance the cause of education in their own land.

NEW LITERATURE

Send to Miss Elizabeth Wilson, 432 Phelan Building, San Francisco, for books and helps on the study of our autumn study classes; and also for new fliers and sketches of all our missionaries.

TOURING THE NORTHWEST

A Note from Oregon

Every time one goes to Oregon one feels the growth and encouragement in the churches under the able leadership of Superintendent Harrison. The women of First Church, Portland, had a remarkable meeting the Thursday before Easter, at which Dr. Clement Clarke brought great uplift in his devotional service, and Mrs. Ranney gave a world friendship talk, ending with an Easter message. At Salem, next day, was held a large meeting of women. Salem, First, has assumed \$400 more for benevolences this year and expects to *raise* it!

In Washington

To attend all the Associations in Washington brings a fresh realization of the immense distances to be covered in the state. For instance, one pastor has a territory of one thousand square miles in which no other denomination is competing. One county alone, with a population of 10,000 only, is as large as the whole state of Connecticut.

The North Eastern Association, which includes Northern Idaho, extends over a big territory, the churches reaching up into various valleys, so that it is hard to get a close organization of the women. Westminster Church, in Spokane, is the only big church in that district. The fellowship was fine in the beautiful church at Colville, the town that used to be a fort in defense against the Indians. A special feature of the Walla Walla Association was an informal luncheon of the women who discussed plans which had worked well, and asked for all sorts of suggestions, taking with fine spirit back to the churches their quotas of new subscriptions for the *Missionary Herald*. Most of the women at the different Associations took a definite number of subscriptions as a goal to be reached, and we expect to see Washington go over the top with her quota of 300.

Two talks by home missionary women were of touching interest as they told of the need and difficulties, and also stressed the love between themselves and their people. The next Sunday, driving from early morn until nearing midnight, one of these fields was covered, and I spoke at three places. There were the few faithful workers at each place, but presiding over all, the friendly spirit of Mr. Ely and his noble wife, who have no car, live in a house without water, but without a word of complaint, their faces shining with a gladness of service which wins.

Seattle Association was well attended from the many and large churches of the locality. In the three other Associations of the west coast—at Arlington; at Doty, a lumber mill town; and at Cathlamet, to reach which one had to cross the broad Columbia River at least twice—the numbers were small, but perhaps the fellowship was more intimate on that account. The spiritual quality of Columbia Association, in which there was only one man of Congregational training and up-bringing, was greatly enhanced by the coming of five Finnish pastors, who told of their work among the thousands of Finns in Northern Oregon and Washington, and asked to be taken into the Congregational fellowship. How their rich voices rang out as they sang the national anthem of Finland for us and we all joined in America!

At each Association meeting the contact with the women was especially inspiring—women who oftentimes were carrying on the mission work almost alone in their churches with few helps. It was a joy to confer about methods and to bring the last word from the field.

Washington has furnished and is supporting Misses Alice Gwinn and Valley Nelson, and Miss Andrews is the missionary of the First Church, Tacoma, so their keen interest is tangibly shown.

Outstanding, as always, in these meetings was Superintendent Lucius O. Baird, beloved by all—an ideal leader for statesmanship and brotherly kindness. Long may he and Mrs. Baird live to work and plan for Washington, and may their hands be firmly upheld by loyal workers from one end of the state to the other.

HELEN S. RANNEY.

MISSIONARY PERSONALIA

Rev. George W. Hinman, D.D., formerly of the Foochow Mission of the Board, and for several years past Secretary of the American Missionary Association for the Pacific Coast, has been asked to take up survey and research work and publicity on a national scale concerning Orientals and Mexicans in the U. S., to

assist in shaping programs for Congregational work with these groups and to supervise such Congregational Missions among them as are not administered by State Conference or other national agencies. His first assignment will be with representatives of the Home Missions Council in a study of the Mexican situa-

tion in the Southwest, in preparation for a conference on Christian work among Spanish people in the U. S. A. Needless to say, the *Missionary Herald* congratulates him upon this undertaking and wishes him the best of success.

Continued on page 246

METHODS AND PROGRAMS

READY, SET, GO!

This year we are to have a wonderful opportunity to face, with all ages and all denominations together, the problem of the Moslem World and Christendom's responsibility. With a richer group of materials than we have ever offered, we are proud to face our Congregational churches and outline the year's plan. To quote from one of the finest books of the year:—

"Millions of the youth of the Moslem World lift up their faces to a new horizon. They are ready to step out to a new goal. They will listen to a voice that will give them a master word for living their personal lives and for building a new order of life for their lands. Mohammed and the faith that he gave to the world can never give that master word, nor lead them to that goal. . . . Nor can the churches of Christendom, as they are today and of themselves, lead the Moslem peoples to that goal. . . . Christ, however, can lead the Moslem peoples to that goal, and the Western peoples to a new comradeship with them. The teacher, or the writer with the power to make life real in printed words; or the editor or the artist; or the organizer, the social worker, or the preacher, can find no greater opening for his or her gift than here—here, in fellowship with the youth of Islam that is on trek in those ancient lands to a new world."

A great challenge! Be sure that your church in all its branches and departments has a chance to meet it. In the following paragraphs we mention a few of the possibilities—the simple outline of graded materials available. In addition there are many supplementary materials. Get in touch with your own Board—American Board or Woman's Board—for them and for any of the items described herein.

For the Primary Department. We are offering the first adequate course in World Friendship for primary children that we have so far published. "Musa: Son of Egypt" combines a story by Mary Entwistle, author of "The Book of a Chinese Baby," with leaders' material by Jeannette E. Perkins, contributing editor of the *Pilgrim Elementary Teacher*. In preparing this course, Miss Perkins has taught all the subject matter to her own group of primary children, incorporating their reactions and solutions. She had also coöperation from other churches, so that the smallest church, imperfectly organized, can use this material, and the largest, most carefully graded, and best organized Primary Department will find it equally attractive. The price in paper is 50 cents.

For the "Primaries" also, but attractive for all groups, are the World Friendship Pictures, Set No. 1. These are large colored prints, beautifully drawn by Miss Fanny Warren, the artist who designed the "Children of Many Lands" posters. The set

contains children of India, Egypt, Persia, and Arabia, and may be used with Miss Perkins' primary course or in independent world friendship programs. It is a first step in the right direction. We hope to have many other colored pictures of our friends in other lands. Price, 75 cents per set.

For the Juniors. "Friends of the Caravan Trails" is a course book for teachers, either in a Junior Christian Endeavor, Week-Day School, Daily Vacation Bible School, or by adaptation for the Junior Department of the church school. It was prepared by Elizabeth Harris, Elementary Secretary of the Missionary Education Movement, formerly in the Near East. In this book which has been actually used in a group of children, Miss Harris brings the boys and girls through an understanding of the children of the Near East, to face what we as Christians can do to help. This comes in paper only, at 50 cents.

"Two Young Arabs," a reading book for Juniors, by A. E. Zwemer, gives the story of two Moslem children, a brother and sister, visiting the many shrines of the Moslem world, until at last they find their way to Jerusalem and Nazareth. Miss Harris has made use of this in connection with her course, as a reference book to have in the hands of the children themselves. Price, cloth, 75 cents; paper, 50 cents.

For Intermediates, we are proud to say that we have this year an adequate book. "Lands of the Minaret," by Nina Rowland Gano, for a number of years head of the Servants of the King group at Silver Bay, presents a handbook for leaders, or for the program committee of the Intermediate Department. It contains a series of simple programs on phases of Moslem life and missionary work in Moslem lands, including suggestions for projects of service, worship, dramatization, and enough background material on the Moslem World so that in a group unable to secure other helps, the programs can still be presented. The series has been tried out in Mrs. Gano's own Intermediate group, and will fit excellently into the Intermediate Christian Endeavor, organized Sunday School class of girls or boys, or the young people meeting in connection with the Lenten Institute, Church Training nights, or study class. For use with it the leader will find valuable, "Tales From Moslem Lands," which is a pamphlet of hero stories suitable for any type and almost any age. This will be ready in July—40 cents a copy, paper only.

For all ages, especially in the church school, the committee planning the work will be interested to secure a copy of the *Cut-Out Sheet of Moslem Types*, by Maude Evelyn Bradley. These are outline sketches

¹ Young Islam on Trek, by Basil Mathews.

illustrating the great variety within Islam, to be colored, cut out, and pasted on any large map of Moslem lands. They are especially planned for use with "Lands of the Minaret" and with the young people's material. Price, 10 cents.

If your church has no map of the Mediterranean Basin and the countries involved in the Mohammedan spread, you will want either the Wall Map of the Moslem World in two colors, showing the great distribution of Moslem population, price 60 cents, or the large outline map of the Moslem World for wall use, price 25 cents. There are also available small outline maps for individual or class use—size, 11 × 14 inches—at 25 cents a dozen.

For Young People, we have a fascinating and brilliantly written presentation full of life and movement and color—"Young Islam on Trek," by Basil Mathews, author of many books for boys, and especially of "Torchbearers in China." This sketches the story of the rise and spread of Islam and the turmoil of the Moslem World caused by modern Western civilization and the release of new spiritual forces. Every young person who is seriously viewing his own world should read this book. It will be ready in June. Price, cloth, \$1.00; paper, 60 cents. For use with it "Suggestions to Leaders" will be issued, prepared by William E. Leidt, Young People's Secretary of the Episcopal Church Board. A review of this book will appear in the *Missionary Herald* some time soon. Don't miss it. For the first time in many years the young people of Eng-

land and America are uniting in one great text-book.

For Adults, especially for use in church schools of missions, Training Institutes, and the like, we recommend "The Moslem Faces the Future," an introduction to the study of the Moslem World, by T. H. P. Sailer of Teachers' College, Columbia, and of the Presbyterian Board. This book will offer splendid "meat" for discussion groups, based on the freshest possible material concerning the dominant movements throughout the Moslem World. Dr. Sailer has utilized information from sources in several countries and from many experienced missionaries. Interestingly written, but truly scholarly in its approach. Price, cloth, \$1.00; paper, 60 cents. "Suggestions to Leaders" will be prepared for those wishing to teach this book.

In addition, for women's groups, especially for program meetings, is "Moslem Women," by Dr. and Mrs. Zwemer, who for many years have been missionaries in the Moslem World. It shows the great need of the women of Islam for the ministry of the Church of Christ. Cloth, 75 cents; paper, 50 cents. There will also be helpful supplementary material for use with this book.

"And what shall I more say?" Time and space fail to mention the pictures, leaflets, Sunday School outlines, additional reading matter available. Send a leader to a summer conference to prepare for using this material. Plan an interdenominational training group for leaders in your town. Face seriously this great challenge.

R. I. S.

THE BOOKSHELF

The Blight of Asia. By George Horton. Chicago: Bobbs Merrill & Co. Pp. 292. Price, \$3.50.

This is the severest indictment of the Turk that we have read since the War, and we do not wonder that it is being used by those who would prevent our Senate from ratifying the Lausanne Treaty with Turkey. It is written by one who, as consul-general at Smyrna in 1922 when that city was destroyed, suffered as an American suffers when he has to stand helplessly by while the horrors of hell are perpetrated upon defenceless men, women, and children. It makes us live over again those terrible days, and it stirs within us feelings that are anything but divine.

We will not take the space for quotations. Suffice it to say, Dr. Horton makes out the Turk to be unspeakably bad and hopelessly beyond help; the missionaries lacking in moral stamina; the missionary societies hypocritical; and the whole church at home stagnant and useless.

The book gives the impression of a lack of balance. It seems bitterly partisan and even hopeless

—so much so that we wonder if the author has fully found himself since the shock of the Smyrna tragedy. In fact, he dwells so continuously upon the hellishness of the Turk and his consequent incapacity for conversion to Christ's way of thinking and acting, that the intelligent reader feels inclined to discount him as an authority. And as for his criticism of the missionary who remains in Turkey, and the Board that supports the missionary there under the restrictions of the Turk, the author has missed the point altogether.

We wish we could see any constructive value in the book. It may prove to have such, but as yet we have not noted it. If it should shame the Turk into better conduct, that would be a gain—or if it shamed the Christian nations into more of a Christlike spirit, that would be even better; but the time has gone by when the "problem of Turkey" can be solved by a crusade, or the Church aroused by criticism. There is no other way than that of the Cross, and this the missionaries in Turkey are trying to follow. When faced with the question of

what Jesus would do under the circumstances, they were compelled to decide that He would remain where sin seemed most strongly entrenched, where an understanding of His ideals and spirit seemed least apparent, and where human society presented its biggest challenge. They had no choice but to stay and carry on, and the Board has not failed them—or their Lord.

The Cross has been so associated in the mind of the Turk with the Crusade that it never has had a chance. Now perhaps it will become better known—though the way ahead for the followers of Jesus in Turkey gives promise of being terribly long and hard. If it does have its chance, then, in time, the Turkish people will produce something worthwhile, and the Church of Christ in America will have received a new lease of life.

If Dr. Horton had ended his tale with a stirring call to Christendom to drop its time-worn methods of approach to the problem, and instead to give fair trial to a truly spiritual approach to the "Blight of Asia," he would have served the human race a noble turn. He remains, however, deep in pessimism.

E. F. B.

Youth's Adventure. By Allan A. Hunter. New York, London: D. Appleton and Company. Pp. 154, including Suggested Readings. Price (cloth), \$1.25.

Harry Emerson Fosdick pronounces *Youth's Adventure* "a book of very considerable significance"

... and says, "In this book an important and often misunderstood part of the younger generation becomes articulate and speaks for itself." Mr. Hunter has listened carefully, and thought sanely, before trying to put into words the surging unrest of the young, which is, he says, "unanimous for one thing, and that is the desire for candor. We have had enough of intrigue and furtive covenants, furtively arrived at among the nations. Enough of government-propagated lies about other people. Enough, too, of smug, unhealthy concealment by older folk of the vital facts about the sources of life. Most of all, it is dawning on us that men can be trusted, and that it is childish for us to act toward each other with the old slant-eyed suspicion that has led to war and nearly wrecked Europe."

Such a book as this, put into the hands of the older, more thoughtful, and perhaps dissatisfied young people, may convince them that all the progressive thinking is not outside the Church. It may challenge them to a new taking up of the Cross in a world-wide effort to save the world.

The author of *Youth's Adventure*, Allan A. Hunter, is a young Californian, a graduate of Riverside High School and of Princeton University, who has worked with young people of different countries, especially Egypt, and who "in this risky universe prefers to take the chance, the gallant chance that Jesus took."

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of April, 1926				For the Calendar Year to April 30, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	\$55,413.00	\$44,853.00	\$10,560.00		\$105,239.00	\$86,478.00	\$18,761.00	
W. B. M.	39,751.00	38,466.00	1,285.00		63,918.00	63,877.00	41.00	
W. B. M. I.	14,794.00	12,408.00	2,386.00		34,881.00	33,955.00	926.00	
W. B. M. P.	3,103.00	3,172.00		\$69.00	4,888.00	9,957.00		\$5,069.00
C. E. S.	8,791.00	7,299.00	1,492.00		17,337.00	15,139.00	2,198.00	
C. B. Society	14,237.00	11,428.00	2,809.00		29,665.00	20,057.00	9,608.00	
C. H. M. S.	8,522.00	9,115.00		593.00	35,031.00	38,007.00		2,976.00
A. M. A.	21,426.00	18,056.00	3,370.00		40,676.00	42,606.00		1,930.00
C. S. S. E. S.	3,896.00	2,948.00	948.00		7,267.00	7,239.00	28.00	
C. B. M. R.	7,488.00	6,924.00	564.00		15,726.00	11,291.00	4,435.00	
Annuity Fund	2,251.00	1,335.00	916.00		4,319.00	2,764.00	1,555.00	
Foundation	3,194.00	3,457.00		263.00	7,000.00	6,765.00	235.00	
Totals	\$182,866.00	\$159,461.00	\$24,330.00	\$925.00	\$366,947.00	\$338,135.00	\$37,787.00	\$9,975.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

MISSION NEWS

Wenshan School, Foochow, has added some finely trained Chinese to its teaching force, in view of the shortage of American staff. One is Mr. Ding, a graduate of Foochow College and Theological Seminary, who has had several years' experience as a preacher, teacher, and Sunday School secretary. He has taken charge of the religious education courses. Another is Miss Irene Wei, a college graduate and teacher of rare scholarship, who is qualified to handle the department of Chinese literature hitherto carried only by men. The Science classes are taught by Miss Chen, a Yenching B.A.; and next September Miss Li, who is to graduate from Yenching College this year, will be available to teach Home Economics.

On Field Day, April 3, in match games between the Anatolia College boys and a "Practical Lyceum," supposed to have the best school athletics in Salonica, the former won 74 to 43, with good, clean sportsmanship all around. One of the Anatolia boys broke a record for Salonica in the 3,000 meter run, the timekeeper being the man who had held the record. The Anatolia field is said to be the best athletic field save one in the city, and it was ringed with many hundred fine-looking lads in their teens.

The Mount Silinda Station, in Rhodesia, South Africa, reports that it can now listen in on Schenectady, N. Y., via Durban, a 10,000 mile carry. The missionaries, how-



TRAINED FOR SERVICE

Diploma in hand, Miss Ching goes from the Nurses' Training School at Tehsien to be head nurse in the Elizabeth Memorial Hospital at Lintsing.

ever, expect soon to hear direct from Schenectady, Pittsburgh, and other broadcasting stations.

During the month of February 277 men and boys visited the museum of Anatolia College, which is still on the mission premises at Merzifoun. About half were soldiers; the other half were boys. Many came for a second or third time. Women also visited the museum, although their numbers are not stated in our report.

The annual meeting of the Bulgaria Mission was scheduled for Philipopolis, beginning in the afternoon of April 29. The mission numbers eighteen members on the field, two on furlough, and four Americans "associated with the mission."

Beginning with January of the current year *The Japan Evangelist* ceased to function as a monthly magazine, but began its life as a quarterly, under the title *The Japan Christian Quarterly*. The new publication is to contain eighty pages, sixty of which are to be devoted to articles, while the remaining twenty are to contain information of special

interest to local missionaries. It is to appear in January, April, July, and October. Miss M. Stowe is the representative of Congregationalists on its editorial staff.

Jalisco, that Mexican state in which Guadalajara is located, has something more than a million inhabitants, while Guadalajara itself has about 140,000. In the city the American Board has two boarding schools: the Instituto Colon, which takes both boys and girls from the kindergarten up to the fourth year, but girls only from that year on through a high school course, and further through a normal course (just starting); the Colegio Internacional receives only boys from the fifth year through high school course. In the city are two organized churches, with Mexican pastors, Sunday schools, women's societies, etc. In Jalisco, as a whole, are seven organized churches, and five other places, where regular preaching services are held.

In March a party of American tourists on a "Hundred Day Trip" to South America, South Africa, Egypt, etc., stopped at Durban. "This city," we hear, "gave the party a royal reception, loaded them on cars, and took them down the South Coast, near Infume, where there is a real, naked, raw, heathen district, and had them see the native as God made him, and then brought them up to Amanzimtoti to see how the Americans had put on the finishing touches."

This quotation is from a speech by a "Colonial" to the party.

Concluded on page 245



"STUCK"

The big cylinder press, weighing 8,000 pounds, was brought from Alexandretta to Aleppo in six cases loaded on a motor lorry. The machine stuck in the mud in sight of the High School building and the big cases had to be carried the rest of the way by hand.



BRINGING THE JOB PRESS IN TO ALEPPO HIGH SCHOOL.

When everybody bore a hand. The School has now two printing presses in good running order.

AN EXPRESSION OF GRATITUDE

(A further tribute to the late
Dr. and Mrs. Goodrich)

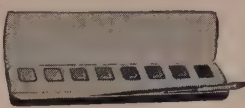
MOVED, that we, the members of the North China Mission of the American Board, put on record our gratitude to God for the lives among us of Dr. Chauncey Goodrich and Mrs. Sarah Clapp Goodrich. Our words are framed by two of their associates, as below:—

We are deeply grateful to God for sparing our greatly beloved Dr. Chauncey Goodrich for the almost unexampled service in China of sixty years. We are grateful for his life and for his work; for his exceptional attainments in the mastery of the spoken language of China, as well as for his thorough studies in the written character, in small part embodied in books of permanent value; for his remarkable musical endowments and for the melodious translations of scores of beautiful hymns into Chinese—a rich heritage to leave to the young Christian Church in China; for his unwearied instruction through several decades of Chinese young men in academy, college, and theological seminary; for his evangelistic labors in several different stations of our mission in two provinces; and especially for his arduous and successful labors in connection with a general committee in the rendering of the former translation of the Old Testament and the New Testament into standard Chinese. We remember with gratitude his blameless life, his patience under physical limitations, his cheerful hopefulness, his unflinching trust in God, his love for his brethren, Chinese and foreign alike, which was returned in full measure. His example will be a continued inspiration not merely to his colleagues, and to his Chinese students and other Christians whom he influenced, but to generations yet to come.

We wish also to make appreciative and affectionate mention of the life and work of Mrs. Sarah Clapp Goodrich, for forty-three years an indefatigable evangelist and educationalist not only in the North China Mission, but particularly in her later years, far beyond its bounds. She was a Mother to successive student classes throughout long years; she was the founder and the patron of the Girls' School in Tunghsien, which appropriately bears her name. During her temporary connection with the Woman's Christian Temperance Union and its work in China, her leaflets, tracts, and booklets were widely circulated and helpful. During the last twenty years of her life, in different forms of social service in Peking, she was a unique and trusted leader, whose



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In regard to the above correspond with

HARVEY L. MEEKEN, 14 Beacon Street, Boston.

many lectures and addresses were of great value to the Chinese, non-Christians and Christians alike. Her life was an inspiration to many, and her place it will be impossible to fill.

A. H. SMITH.

To know Dr. and Mrs. Goodrich intimately in the T'ungchow Station was an inspiration. Their home life was beautiful. In the days before railways our city was the terminus of the river journey for many travellers on their way to Peking. The hospitality of the Goodrich home was beautiful. In the years before children came to them they were the beloved "Uncle Chauncey" and "Aunt Sarah" of the eleven children in the other families—to their mutual joy. Mrs. Goodrich had much constructive help to give in church and in schools. During the years in Peking her acquaintance reached out to a

widening circle in the community, in civic and charitable activities. In the closing weeks of her life in the hospital her room was like a shrine, where one felt the presence of victory of the Spirit over the suffering body. Some of the choicest testimonies of friends were of inspiration and help thus received. To her husband, in his weakness and infirmity, was given an assurance of her abundant entrance into life, bringing comfort to all our hearts. They have passed on, a wonderful witness to all who knew them of the certainty of that pathway of light which shineth more and more unto the perfect day.

MRS. E. W. SHEFFIELD.

Signed by all the members of the North China Mission on the field at the time of its framing.

MISSION NEWS

Concluded from page 243

At the forty-third commencement exercises of Kobe College, held on March 24, 128 students received diplomas—the largest number in the fifty-one years of the history of that institution. They were divided as follows: Academy (5 years), 63; Junior College (3 years), 42; Senior College (3 years), 15; Music Department, General Course (4 years), 4; Music Department, Normal Course (5 years), 4. Rev. Hiroshi Hatanaka, until recently the dean of the College, now pastor of the Osaka Kumiai Church, gave the commencement address at the unanimous request of the college graduating class.

The printing press at Kusaie, C. I., in our Micronesia Mission, was quiet for six weeks last fall, owing to accidents to both the head printer and his assistant. They are working on the Kusaie Bible, and Miss Baldwin had hoped to get out half of the Old Testament before 1926 came in. The accidents prevented the carrying out of this plan.

Some 350 members were present at a rally of four Christian Endeavor Societies in Aleppo not long ago.

The Annual Meeting of the Syria stations and the meeting of the Cilicia Union and of the Conference were held April 7-10 in Aleppo, and the dedication of the Aziziye Church took place April 11.

THE PEKING LANGUAGE
SCHOOL HYMN

(Tune: Tennent)

BY MRS. STELLA FISHER BURGESS

As students and as learners
We come to our great task;
The attitude of childhood,
Man's patience, Lord, we ask;
Grant hearts of understanding,
And speech to lips now dumb—
In joy and utter service
We pray, "Thy Kingdom come."

The forward look of prophets,
A hope and faith steadfast,
Unite with love unending,
And reverence for the past;
In Christ the Life Abundant,
The things of utmost worth,
We build with these our brothers,
Thy kingdom here on earth.

We crave our Lord's compassion,
His faith in human kind—
The shepherdless or toiling,
Or those through riches blind.
In scattered rural hamlets,
Or where great cities hum,
To China as a Nation
We pray, "Thy Kingdom come."

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MISSIONARY PERSONALIA

Continued from page 239

Both Chinese and Americans in the Fenchow Station have united in urging that Rev. Paul R. Reynolds assume direction of the work laid down by the late Rev. Watts O. Pye.

Rev. Wynn C. Fairfield of Taiku, Shansi, China, who has been spending most of his furlough year in strenuous speaking tours, is booked to sail for China on July 14. He has been appointed dean of the Oberlin-Shansi Memorial Academy at Taiku—the appointment having been made by the Board of Managers on the field, the majority of whom are Chinese. Mr. Fairfield, by the way, is the originator of the much-quoted phrase: "We go to the Chinese not because they are heathen, but because they are human."

Miss Jessie Hoppin, of Jaluit, Marshall Islands, spent last Christmas with the Misses Elizabeth and Jane Baldwin, on Kusaie, Caroline Islands, as we learn from letters recently received from Kusaie. She was unable to stay through all the day's exercises at the school, as the steamer on which she must return to Jaluit was due on the morning of December 26, and she had to be at the port of entry, but all the Kusaie people feasted her and sent her away loaded down with bananas, oranges, limes, and other fruits which are hard to obtain on the low coral island where she lives. Her brief visit brought pleasure to the Misses Baldwin and must have been a delight to her.

The youngest missionaries at the Ahmednagar Girls' School—the Misses Beman (B.), Phillips (B.), and Woods (B.)—all term workers, report with glee that they have passed their first examination in Marathi. They have been allowed no special time for language work,

Concluded on page 247

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MISSIONARY PERSONALIA

Concluded from page 246

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but have managed to carry it with their regular teaching schedule, which is decidedly unusual. Only those with vigorous health and the ability to adapt themselves at once to the Indian climate could achieve this. We hope it means that they will all wish to return as permanent workers.

Robert W. McClure of Kienning, Shaowu, writes that his mission residence has been completed and that his family has moved into it. He reports, with reference to the work, that "things are going pretty well here."

Just before starting on furlough, Miss Cornelia Judson (B.), of Matsuyama, was given a farewell party, attended by several hundred people. The Governor of the Province, the Acting Mayor of the city, and several other prominent men, made very complimentary speeches; and she received handsome gifts—pearls and white silk. The Governor said that he thought the pearls most appropriate because they had been made beautiful by much polishing, and were very symbolic of the beauty in character which Miss Judson had been able to bring forth from the raw material into which she had been putting her life all these years.

Dr. Arthur H. Smith leaves China in July, for good. He sails on the *President Cleveland*, due in San Francisco July 14. He was appointed by the Board in 1872 and reached the field on August 17 of that year. He has done a remarkable work as missionary, scholar, and author. He returns at the age of eighty-one, and probably will settle at Claremont, Cal., or thereabouts. He can be reached, care of Rev. William C. Merritt, 480 West Sixth Street, Claremont, Cal. All up to greet the Doctor!

Rev. George B. Cowles of Umzumbe, South Africa, is official supervisor of the schools in his District. Formerly he did not have the government-aided schools in his charge. Including branches, he now has twenty-eight schools and churches under his care.

Mrs. Etta Doane Marden, formerly of Constantinople, has taken charge of the children's sermons at Atascadero, Cal., and is making a success of them.



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THE CHRONICLE

ARRIVALS ON THE FIELD

February 20. In Canton, China, Rev. Obed S. Johnson, returning to the mission.

April 1. In Salonica, Greece, Miss Lena L. Lietzau, returning to the mission.

ARRIVALS IN THIS COUNTRY

April 22. In New York, Dr. and Mrs. Albert W. Dewey, of Beirut, Syria.

May 11. In New York, Rev. and Mrs. James D. Taylor; Rev. and Mrs. Ray E. Phillips, of South Africa.

SAILINGS FOR THE FIELD

May 4. From New York, Mrs. George E. White and Miss Catherine Bugbee, for Salonica, Greece.

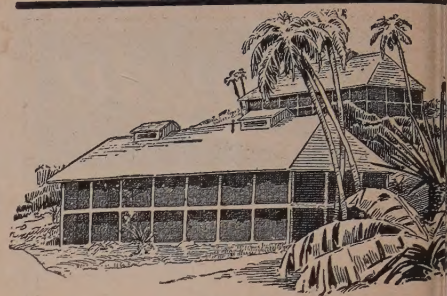
May 6. From New York, Rev. and Mrs. Edward L. Nolting, en route for Madura, India.

DEATHS

April 30. In Wellesley, Mass., Zoe A. M. Locke, widow of Rev. William E. Locke, for twenty-five years (1868 to 1893) connected with the American Board's Mission in Bulgaria. Mrs. Locke was in her 92d year. She was born in Westmoreland, N. H., and was an early graduate of Mt. Holyoke. Miss Ellen M. Stone, formerly of the Balkan Mission, is a niece of Mrs. Locke.

May 1. In Samokov, Bulgaria, Miss Inez L. Abbott, of pneumonia, aged 57 years. Member of the Bulgaria Mission since 1907. (Further notice in a later issue.)

May —. In Columbus, O., Sarah L., wife of George F. Garland, aged 61 years. Mrs. Garland, then Miss Sarah L. Smith, of Newton, was appointed to the Micronesia Mission of the American Board in 1886. She became the wife of Captain Garland, of the famous *Morning Star*, the ship so notable in the history of the Micronesia Mission. In 1908 Captain and Mrs. Garland came to Oberlin, where they had charge of the home for missionaries' children until it was discontinued, about two years ago. Since then they have made their home in Columbus.



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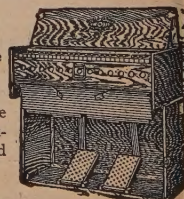
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Silk (rib top) 3 prs.	4.50
Silk (extra heavy) 3 prs.	5.75
Silk (outsized) 3 prs.	5.25
Silk (full fashion) 3 prs.	5.75

All the wanted colors

MEN'S per Box

Cotton, 6 pairs	\$2.00
Fine Cotton, 6 pairs	2.40
Silk faced, 3 pairs	1.50
Silk faced, 3 pairs	2.25
Silk 3 pairs	2.25
Heavy Silk, 3 pairs	3.00

BOYS' and GIRLS'

Cotton, 3 pairs	1.00
Fine Cotton, 3 pairs	1.50

TALBOT CO.

Men and Boys' Clothiers and Outfitters

395-403 Washington St.

Boston

Mass.

Clerical Clothing

NEW ENGLAND'S LARGEST TRUST COMPANY

CAPITAL	12,000,000
SURPLUS	10,000,000
DEPOSITS APPROXIMATELY	170,000,000

We receive accounts from Corporations,
Firms and Individuals and invite inquiries
from those who are considering making
any change in their banking relations.

OLD COLONY TRUST COMPANY

Boston

Member Federal Reserve System

Municipal Bonds

Exempt from all Federal Income Taxes

	<i>Rate</i>	<i>Maturity</i>	<i>Yield</i>
\$100,000 City of Boston, Mass. 4	1934	3.90%	
(Tax Exempt in Massachusetts)			
100,000 City of New Bedford, Mass. 4	1931	3.85	
(Tax Exempt in Massachusetts)			
31,000 State of New Jersey 5	1951/36	4.10	
75,000 City of Minneapolis, Minn. 4¾	1949	4.10	
50,000 City of Newark, N. J. 4¼	1958	4.10	
40,000 Town of North Haven, Conn. 4½	1943	4.20	

R. L. Day & Co.

35 Congress Street, Boston

New York Correspondents: *Remick, Hodges & Co.*

CONDITIONAL GIFTS

Many persons trying to arrange for the disposition of their property after their death, are realizing that will contests, inheritance taxes, and other uncertainties are liable to defeat their desires. Some of these same people have decided to become, in a sense, their own executor. Do you not want to be

YOUR OWN EXECUTOR

of a part at least of your estate?

You can be your own Executor and be sure of an income for life. At the same time you can be assured that your money will go to help spread the Gospel in foreign lands, by taking advantage of the

CONDITIONAL GIFT PLAN

of the American Board of Commissioners for Foreign Missions or one of the Woman's Boards.

Any of the following named Treasurers will be glad to answer questions and give further details concerning the Conditional Gift Plan :

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Mass.

MRS. FRANK GAYLORD COOK, Treasurer,
Woman's Board of Missions,
14 Beacon Street, Boston, Mass.

MISS ELIZABETH J. HURLBUT, Treasurer,
Woman's Board of Missions of the Interior,
19 South La Salle Street, Chicago, Ill.

MRS. W. C. BLASDALE, Treasurer,
Woman's Board of Missions for the Pacific,
760 Market Street, San Francisco, Cal.